The Expositor and Current Anecdotes

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FROM POVERTY TO RICHES

One of the most popular of recent stories is "When it was Dark: The Story of a Great Conspiracy," by Guy Thorne. The idea is striking, and the working out, in spite of obvious flaws, effective. The author describes a conspiracy on the part of bitter unbelievers to overthrow the Christian church by destroying faith in the resurrection of our Lord. By purchasing the connivance of great experts they profess to discover a genuine inscription in the waste ground beyond the Damascus Gate at Jerusalem, which, translated into English, runs as follows:—"I, Joseph of Arimathaea, took the body of Jesus, the Nazarene, from the tomb where it was first laid, and hid it in this place." So skilful is the forgery, that even scholars accept it. The inference drawn is that the disappearance of the body of Christ from the first tomb is accounted for, and the the resurrection, as told in the Gospels, did not take place. Joseph of Arimathaea confessed that he stole away the body, probably in order to spare the disciples and friends of the dead Teacher, with whom he was in sympathy, the shame and misery of the final end of their hopes. The news, as it spreads through the world, convulses the nations. The rationalists discover to their dismay that with the passing of faith society begins to dissolve. Christian nations have to meet the fierce joy and passionate hostility of Mohammedan and heathen powers. In Christian lands the bonds of morality are speedily relaxed, and a wave of lawlessness and riot passes over the world such as it had never known before. But some simple souls keep their faith through the trial and are assured that it will come to an end. They have the witness within themselves. They have known the power of the risen Christ, and they have seen that power exerted to heal the sick and raise the fallen. One old Wesleyan lady in Cornwall bears her testimony:

"Do 'ee want proof then?" she answered eagerly, the odd see-saw of her voice becoming more and more accentuated in her excitement. "I tell 'ee there's as many proofs as pilchards in the say. Ever since the Lard died—ah! 'twas a biter nailing, a bitter nailing, my dear!"—she paused, almost with tears in her voice, and the whole atmosphere of the little compartment seemed to Basil to be irradiated, glorified by the shining faith of the old dame. "Ever since that time the proofs have been going on. Now, I'll tell 'ee as some as I've see'd, my son. Samson Trevorrow to Carbis water married my sister, May Rosewarne, forty years ago. He would drink something terrible bad and swear like a foreigner. He'd a half share in a trawler, three cottages and money in the bank. First his money went, then his cottages, and he led a life of sin and brawling. He were a bad man, my dear. Everyone were at 'un for an ongodly wastrel, but 'a kept on. An' the Lord gave him no children, May could not make a child to him, for she were onfruitful, but he would not change. All that folk with sense could do was done, but 'twere no use." . . . .

"And so would Samson Trevorrow, my dear," she continued. "One night he came home from Penzance market, market-peart, as the saying is, drunk if you will. My sister said something to 'un, what 'twas I couldn't say, but he struck her for the first time. Next morning was the Sunday, and when she told him of what he'd done overnight, he was shamed of himself, and she got him to come along with her to chapel. 'Twas a minister from Bodmin as prached, and 'ee did prache the Lard at Sam until the Word got hold on 'un and the man shook with repentance at his naughty life. He did kneel down before them all and prayed for forgiveness, and for the Lard to help 'un to lead a new life. From that Sabbath till he died, many years after, Sam never took anything of liquor, he stopped his sweering and carrying on, and he lived as a good man should. And in a year the Lard sent 'un a son, and if God wills I shall see the boy this afternoon, for he's to meet the train. There now, my son, that be gospel truth what I tell 'ee. After that can you expect anyone with a grain of sense to listen to such foolish truck as you do tell? The Lard did that for Samson Trevorrow, changed 'un from black to white, 'a did. If the Queen herself were to tell me that the Lard Jeesus, wasn't he, I wouldn't believe her."

She spoke well. It is on such miracles as these that the faith of Easter rests. Those who know the power of Christ's resurrection build on adamant that cannot be shaken.—*British Weekly.*

THE PREACHER'S SUNSHINE BOOK

REV. EDGAR DEWITT JONES.

It was fifteen minutes to eleven by the clock in the library at the parsonage. It had been a long and wearying day for the preacher. He had made above a dozen calls and had conducted a funeral service under peculiarly harrowing circumstances. Then, after supper he had attended the monthly meeting of his official board.

The preacher was the only one up in the parsonage. The babies had long since entered dreamland, and their mother, as the clock was striking ten, came into the library to give him a good night kiss and a charge not to sit up too late. The preacher was very tired and just a little disheartened. Several of his calls had been at homes where indifference and a worldly spirit were only too evident. At the board meeting an important recommendation that he had urged met with so little favor that the very memory of it chilled his heart.

For some time he sat in a reverie, wondering the while if he was not a failure both as a preacher and pastor. How ineffective most of his sermons had been! How uniformly fruitless seemed his efforts to persuade men to accept Christ! After all, did he decide aright when he gave his life to the ministry of the Word?

Suddenly he bethought himself of his "Sunshine Book." Months had passed since he last turned those pages. He drew out a desk drawer and brought forth the book. Half a dozen years ago he commenced keeping it, pasting therein letters and notes of a personal nature sent him by people who felt grateful for some helpful service he had rendered. His acquaintance with a saintly invalid who kept a "Sunshine Bag" suggested the name he had given the book. He opened it. There on the first page was a single sheet of note paper. The writing was none too clear, and the rather old-fashioned letters were formed evidently by tremulous fingers. Still, the preacher had no difficulty in reading it.

"Dear Pastor:—

"I am trying to write you a few lines that I may thank you again for your call on Monday. It helped me so very much, and your prayer I shall never forget. Sometimes I get discouraged and I fear, impatient. It has been four years now since I was out of doors and fourteen months since I walked across the floor without someone to steady me. But I have much to be thankful for and my faith in God's goodness is stronger for your visit. May God bless you always.

"Yours in Christ,
"MARY EVANS."

Yes, the preacher well remembered her, poor, frail, afflicted Mrs. Evans. How patient she had been through the years of suffering. "Thank God," he said very gently, "that she is at rest now and with her Lord."

He turned another page. A longer letter; this time, from a mother whose wild, wayward son he had helped to save from ruin. One paragraph he read over twice.

"You will never know this side of heaven, how my mother's heart goes out to you in grateful affection for your interest in my precious boy. I was beginning to think I would not live to see him reform and turn to Christ for salvation. God has been good, so good to me. O how I thank him, and you, my good friend, were His blessed agent in bringing my prodigal home. Every night I remember you in my prayers."

The preacher's face wore an expression now of almost womanly tenderness as he turned over to the next page. The letter that met his eyes was written on the stationery of a well known hotel. The sentences were short, almost abrupt, but they rang true:

"Dear Dr. Carroll:—

"I am a traveling man with headquarters in Cincinnati. I heard your sermon yesterday on 'Help for the Tempted.' Doctor, that sermon did help me. You said some things that fit my case exactly. I have been terribly tempted and have fought a fierce battle. Thank God, I've won and I want to give you part of the credit for the victory.

"Yours gratefully,
"W. G. WYMAN."

The preacher's eyes were shining as he let several pages pass by and opened the book at a typewritten sheet bearing the letterhead of the Foreign Missionary Society of his denomination. The letter was from the Society's Secretary, a man honored and loved by thousands, and one who never bestowed any praise unless it was deserved. The letter was short:

"Dear George:—

"I want to send you a little message of congratulation on the magnificent offering your church made this year for Foreign Missions. I know very well that your zeal and hard work has largely made this marked advance possible. You are a choice spirit. May God continue to bless you and yours.

"Yours Most Fraternally,
"JAMES MCLAREN."

The preacher was smiling now. *"Dear George," "A Choice Spirit."* And all this from James McLaren. The preacher even whistled a little under his breath. Then he turned over two other pages. The letter before him now was written on heavy white note paper, and in a beautiful round hand. He recalled at once the writer. Three years before he had married her, beautiful Martha Graham, to Tom Woodward, one of the finest young men in his congregation. Vividly he recalled the pathetic occasion of this letter.

"Our beloved Pastor:—

"Husband and I feel that we can never adequately express our appreciation of your tender and heart-felt words at little Harold's funeral. The very memory of them brings peace to our troubled hearts. We have been repeating over and over your sentence: 'This little boy cannot come back to these parents but they can go to him.' Brother Carroll, we want to

live so that we can join our darling boy. Pray for us. We are very sad, very lonely, and yet some way God seems nearer and heaven closer by since our baby boy went away.

"Sincerely your friends,

"MARTHA G. AND THOMAS F. WOODWARD."

The preacher's eyes were moist. He looked up through the mists that were gathering, to the portrait just over his desk. It was the likeness of his own first born, "loved long since and lost the while." Very reverently the preacher closed the book. Then he rested his head on his arms and prayed earnestly and audibly:

"O God, My Father, forgive me my ingratitude, my impatience and my ugly spirit. O I have been so abundantly blest, I am unworthy the very least of the blessing Thou are daily bestowing. I thank Thee that Thou hast permitted me to preach the Word, and that Thou hast used me some; O use me yet more and wear me out in Thy service. In Christ's dear name. Amen."

Bloomington, Illinois.

Present-Day Problems

MEN'S AND BOYS' CLUBS

Men's Clubs and Classes

E. O. SELLERS, DIRECTOR OF MEN'S WORK, EUCLID AVENUE BAPTIST CHURCH, CLEVELAND, O.

WHAT SHOULD THEY BE?

The first and chief aim of any *church* club or class for men is *spiritual,* to lead men Christ and to train men to, in turn, lead and instruct other men. If some of the men touched are not thus led, if there are not being "added to the church daily such as are being saved," the club or class has failed of its mission as an organization of the Christian church.

The club or class should be *fraternal,* the men must be made to know each other and the mutual ties of friendship and co-operation must be constantly strengthened. The *esprit de corps* (spirit of the body) is an essential to success. Look after each other's welfare, in sickness, lack of employment, suitable boarding-houses, etc., etc. The club or class should be *social.* In most of our cities and towns there is an appalling lack of proper social life for young men, especially for the man in the boarding-houses. Let the club minister to the social instincts of men, show some interest in the man during the week and he will remember you on the Sabbath.

WHAT THEY SHOULD NOT BE.

Men's church clubs and classes should not be for *ethical study,* though the class ought to consider these questions. The so-called "Problems of the day" have their place in the light of God's truth but never during class hours, except they be presented in the light of this Truth. Be true to the name we bear, *"Bible classes."* The old book is as live and vital as ever and the strongest appeal possible to make to a man is to his spiritual nature. The club or class should not be merely a *social organization.* Use sociability as a means to an end, viz., to lead men to Christ, but do not be forever, in reaching that end. Do not organize to "amuse" men, thinking thereby to "draw" them into the church. The world is past-master at the art of amusing, our work and appeal must strike deeper than the surface.

The club or class should not serve as a forum for the exploitation of *hobbies,* either socialistic or spiritual. The teacher should not himself, nor allow his scholars, to interject these matters, the time is too short and our work too important to allow ourselves to be side-tracked by these questions.

THREE PRINCIPLES.

Three principles must underlie any successful work for men in our churches, no matter what the organization may be, or by what name it is called.

First.—We must lay emphasis upon the fact that we are a vital part of the living church, not apart from it, and that we have a definite message to the men of today: that we are striving to lead men to know God's will; that in the Bible we have the highest revelation of God to man. We must emphasize the fact that the highest faculty of a man is his soul; that character is above material gain; that men expect a spiritual contribution when they come to the house of God and are consciously or unconsciously disappointed if they do not receive the same. We must remember that men are held as by a grip of steel when an appeal is made to their spiritual natures.

Second.—We must realize that each church and community has its own peculiar problem, and that there is no universal panacea or solution for these problems, but that each must be solved by itself. Success does not come by routine nor can it be measured by the yard. All the original ideas have not, as yet, been exploited and each man and church has a right to do things different. Adopt that organization that seems best suited to your problem, but do not think that a violation of the rules or the doing of things by a method different from that followed by others will mean failure. Adopt and use every good thing, but in so doing remain yourself and use your own ideas.

Third.—In doing a work for men in order to make our club or class successful we must deal with the *individual.* A successful work is not carried on *en masse.* Not the leader alone, but each member must feel his personal responsibility for the success of the class, must feel it sufficiently as to compel him to activity. A work for all, and every one at work. Study to find that activity best suited to the

taste and the ability of each man. The great lack of our churches is in not placing a definite responsibility on each individual man in our connection. Most men are followers, not leaders, but are ready to work if we will but show them something to do.

Suggestions

FOR THE CLUB.

Do not descend to the vaudeville.

Keep out formalism as a pestilence.

Do not "lecture" the men to death.

Let the men help to entertain themselves.

Remember at all times what you are aiming to do.

"Feed the brutes"—eating is a strong social feature.

"The difference between a grave and a groove (rut) is but a matter of length."

Discuss at times civic questions, every man has some sort of an opinion, seek to mould his opinion aright.

FOR THE CLASS.

Do not hesitate to ask hard questions.

Keep on the main line, allow nothing to sidetrack you.

Give men credit for thinking, they have opinions, draw them out.

The greatest problems of men are the problems of the soul.

The Bible is the most up-to-date text-book we have, and one not changed each semester.

"Follow up" every man, use printer's ink and postage freely.

Remember there is nothing to take the place of the personal equation.

Suggested Constitution

CONSTITUTION

ADOPTED ——, —.

ARTICLE I.

NAME.

This organization shall be known as "THE MEN'S CLUB OF THE .....CHURCH."

ARTICLE II.

OBJECT.

The object of this Club shall be the cultivation of fraternal, spiritual and social fellowship among its members, as an auxiliary society of the .....Church.

ARTICLE III.

MEMBERSHIP.

Any man of good moral character, who has attained the age of (—) years, shall be eligible to membership, upon recommendation of the Board of Directors and by vote of a majority of the members present at any regular meeting.

ARTICLE IV.

BOARD OF DIRECTORS.

There shall be a Board of Directors of seven members, in addition to the Pastor, the President and the Vice-President, who shall act thereon *ex officio*.

The Board of Directors shall be responsible for the programs of all meetings of the Club; shall pass upon applications for membership; shall act as an advisory committee, and generally shall be responsible for the welfare of the Club and its property. Directors shall be members in good standing of the .... Church, and shall appoint committees from time to time as required.

ARTICLE V.

OFFICERS AND THEIR DUTIES.

The officers of the Club shall be a President, Vice-President, Secretary and Treasurer, whose duties shall be such as usually appertain to their respective offices, and who shall be members in good standing of the .... Church.

The Board of Directors may appoint such assistants to the Secretary and Treasurer and such committees as they or the Club may from time to time deem necessary.

ARTICLE VI.

ELECTION OF OFFICERS.

The Officers and Directors of the Club shall be elected by ballot at the first regular business meeting after ——— —, of each year, and shall enter upon the duties of their respective offices immediately after their election.

ARTICLE VII.

MEETINGS.

Regular social and business meetings of the Club shall be held on the ———— of each month.

Special meetings may be held on the written call of the President or any five members, due notice of which shall be given to all members.

Meetings for Bible Study shall be held weekly at such time and place as the Club may decide.

ARTICLE VIII.

MEMBERSHIP FEES AND DUES.

Dues shall be....per year, payable..... in advance.

Any members in arrears of dues for more than nine months may be dropped from membership by vote of a majority of the members present at any regular meeting.

ARTICLE IX.

QUORUM.

Twenty-five per cent of the membership of the Club shall constitute a quorum for the transaction of business.

ARTICLE X.

AMENDMENTS.

Amendments to this constitution shall require for their adoption, notice in writing at a previous regular meeting, and a three-fourths vote of the members present at the meetings when acted upon.

ARTICLE XI.

The Bible class chairman shall be a Club Director and the class have other necessary officers and committees. Class membership shall not be conditioned upon membership in the Club.

A New Order of Knighthood

BY REV. E. A. KING,

Pastor Congregational Church, Sandusky, O., President Ohio Christian Endeavor Union.

Once upon a time there was a Knighthood that stood for a chivalrous career. It defended womanhood, stood firm for manhood, and fought battles in the name of honor and virtue. This order of valiant men has passed from the earth, leaving behind a volume of beautiful legends. The spirit of those Knights, however, has not departed. There are still Sir Galahads, who sing,

"My strength is as the strength of ten,
Because my heart is pure."

These men are found all over the world, some in organizations and some enlisted with the Great Knight only. I have recently had a letter from a District Judge in far-away India stating that an organization for purity, and nobility of life, is working there. Recently there was held a national convention of men and women, in Chicago, where all sorts of social purity questions were discussed. This meeting was made up of conservative and radical thinkers, as well as practical workers, in social purity reform. The signs of the times are propitious for such enterprises. Men of all sorts are waking up to the realization of the fact that Sir Galahad was right when he declared that moral and virile strength depends upon purity of heart and life. Much is being said, written, and actually accomplished in behalf of a nobler manhood and womanhood, and the emphasis is being laid, where it should be, upon the importance of the formation of right habits and ideals in the lives of our boys and young men.

In view of all this it will be interesting to know that there is a small, but growing, society of young men that stands for these high and noble ideals. The society has had courage enough to adopt the term "Knighthood" as the designation of its membership. The name of the Society is The Knights of the White Cross. The "white cross" is taken as an emblem because the white stands for purity, and the cross for sacrifice and service. One who joins this order will have to "cut out" of his life some of the things other men do. He agrees to be of service to "the other fellow," and this means, many times, doing what one ought to do, rather than what he might feel inclined to do at that particular time. At the heart of this movement there is the Christian impulse of altruism. Thus the "white cross" has a real, definite meaning.

"Knight" is taken directly from Tennyson's suggestions in his "Idylls of the King." The Society intends to enroll among its members young men everywhere in the world who are willing to be counted as promoters of the Knightly life. There are such men everywhere. Among men who are outside of all the apparent influences of the Christian church there are many who are anxious to join themselves to such an organization as this. There are many who are fighting the battle of character alone and unaided who are attaching themselves to the movement. They come from Australia, India, Dutch West Indies, the Philippines, Hawaii, China, Switzerland, and, of course, from all parts of our own country. The Society has opened its membership to men of all ages anywhere in the world without regard to sect or creed or political opinions. The sincere and earnest purpose of the promoters of the movement is to enlist every young man in the world in an attempt to better the race that now is, and the races that are to come. The standard of manhood set by this Society is certainly high, as may be seen in the pledge which each man is expected to take and keep. However, it is not expected that every member will become a "saint" at once, if ever; but the ideal is put high so that men will have an inspiring goal of Knighthood before them. A man need not be pure, in the perfect sense, in order to sign the pledge, but if his innermost ambition is to be pure, strong, and noble, he may take the pledge and attempt to keep it. He may "fall" numerous times, still, if his main purpose is to fight and eventually win the battle of character he is worthy of membership. The pledge, which is eminently personal, is as follows:

By the help of God, I, ... promise to take as the rule of my life the following principles, to-wit:

1. To treat all women with respect and endeavor to protect them from wrong and degradation.

2. To endeavor to put down all indecent language and coarse jests.

3. To maintain the law of purity equally binding upon men and women.

4. To abstain from reading trashy and impure literature and to destroy all indecent photographs or pictures in my possession and to use my influence against such evils.

5. To use every possible means to fulfill the command, "Keep thyself pure."

In addition, I promise, in company with my fellow knights, to do what I can to promulgate these principles among my daily companions and my younger brothers.

One of the striking features is its crusade against vulgar and indecent talk, such as is frequently carried on among men. It strikes a deadly blow to this evil because it is a vulgar and humiliating practice calculated to besmirch the soul as well as the environment. Most men recognize this when it is brought to their attention, and since this organization has had its birth thousands of men all over the United States have given up the practice.

There is need for such a Society as this. That there are now over six hundred members from over forty states, and from foreign countries as well, who have gradually come together on these propositions without any special or elaborate propaganda, signifies that the Society is appreciated.

The method of work is unique. First of all the candidate signs the pledge, and forwards his name to 332 Vine St., Sandusky, Ohio, where headquarters are located. If he wishes

to be a full fledged working member he pays $1.00 and receives in return a copy of the Knight's Guide Book, together with literature explaining the Society, and material for immediate work. He is to read the book and then pass it on to a shop-mate, a fellow clerk, or a school friend, or an acquaintance. When the book is returned he is to loan it again, and keep it loaned until it is worn out. He is asked to secure and distribute sane purity literature among his fellows. This includes such little books as President H. C. King's "Fight for Character," and Dr. Brown's "From a Young Man to a Young Man," the Stall, Sperry, Wood-Allen, and other books and pamphlets. The Society has also prepared in "slip" and "post card" form the following, which is sent as occasion may suggest to men everywhere. These are also tacked up in public places where young men congregate:

"Young Man, Keep Clean Inside."

Deliberately ignore the man who starts to tell a filthy story in your presence by turning on your heel.

Such a corruptionist has no more right to steal your pure thoughts than to put his hand into your pocket and take your money.

These retailers of filth are whited sepulchers—clean on the outside, but inwardly filled with dead men's bones. They are debauchers of clean minds, robbers of purity.

You should never permit yourself to listen to an improper story, a story you would not care to repeat to your mother or your sister. The filthy suggestiveness will soak into your memory as spilled ink soaks into blotting paper.

Allow no man to drag your mind through a sewer. Do you know, there is many a man who would sacrifice much today to be able to wipe from his memory some of the things he listened to when a boy?

The man who will deliberately repeat a risque story in the presence of a youth deserves no respect. He is an incarnate devil of meanness. He is daubing a coarse picture on clean walls. No gentleman will tell a story he could not tell in the presence of ladies.

Do you remember what General Grant said to the officer who began to tell a story, remarking, "There are no ladies present," whereupon the silent soldier quickly retorted, "There are gentlemen present."

Keep your minds unsullied. A foul suggestion may harden into a habit of thought that will lead you far astray. Keep clean inside.

It is more a matter of importance that you should keep the dirt off your soul than to KEEP IT OFF your clothes.

The whole plan is such a work as respects the other fellow's personality. No member sets himself up as being "better than anybody else," though he is proud to have it known, of course, that he is a Knight, doing what he can to turn the attention of his fellows to better thoughts, cleaner speech, and nobler action. No member binds himself to do any more than his interpretation of the pledge warrants, and no one places himself under any financial obligation further than his personal interest in the work may dictate.

Taking it all in all it is a movement bound to grow as it becomes better known. It has already turned many a man to a better life, and cleaned up the conversational atmosphere of many a shop, factory and office. It has already become one of the world's silent forces for good.

Practical Points for Preachers

The Eye-gate and the Ear-gate

The two chief avenues to the mind are through the eye and the ear, through the eye-gate and the ear-gate. The nerve from the eye to the brain is 80 times as powerful as the nerve from the ear, and 20 times as great as the nerves from all the other senses combined.

If the eye-gate opens 80 times as wide as the ear-gate, why do teachers of religious truth depend so entirely on the ear-gate? Why not use the eye-gate?

God taught the Hebrews by objects, using the eye-gate. The tabernacle and the temple were vast object lessons. The Hebrew prophets used objects, common objects, by which to teach. Jeremiah traveled a thousand miles to get an illustration for one of his sermons.—*Annie S. Harlow, in an address before a S. S. convention in Cleveland.*

Making Facts Visible

One style of argument the public never seems to grow weary of—the comparative illustration which shows how many times your output would go around the earth, or how much taller it would be than the tallest skyscraper if piled in a column, or how many square miles there would be of it, if spread out flat. Graphic diagrams and maps, showing your business two inches high and that of all competitors and imitators only an eighth of an inch, or your output in a black patch that covers New York State and part of Massachusetts—this is always live stuff. It forms a staple in magazines and newspapers. Editors couldn't get along without it. It appeals to every class, and tells a story in less time than any other combination of print and picture. Part of the success of yellow journalism is due to the skill with which it visualizes the news, picturing a house with the roof off and black crosses to show where the fatal shot was fired, and a row of dots indicating the route the murderer took in escaping. Many advertisers use this visualizing method. A few years ago the Presbrey agency wanted to show how large one of the North German Lloyd steamers is, and printed two pictures of it, one with the vessel set down on its keel in lower Broadway, filling the street and topping the buildings, and the other showing it on stern against a skyscraper. Another vivid advertising "graphic" was the one used by a western railroad, which set up a California

redwood beside the Flatiron Building, the green top rising high above the cornice of the familiar structure.—*Printers' Ink.*

The above extracts show that both in the religious and the business world, persuasion is being reduced to a science and an art. He who would teach or persuade another must take heed of the laws of the human mind. Success follows him who works in harmony with God's laws, whether of matter or of mind.

The insurance agent or the advertising agent can teach many a lesson in the art of persuasion.

Persuasion

Dr. R. C. Beebe, of Nanking, China, says:

Several years ago one stormy winter evening, I found myself at a steamer landing in the heart of China without food or shelter. On the other side of the river was my *sampan,* or houseboat, where I would find both.

The river boats were moored at the banks, the boatmen had finished their day's work, had closed their little cabin doors with matting and were getting their evening meal. Applying to first one and another, I received the answer that their work was done and they did not wish to be disturbed. Finally, pulling aside the matting door of a comfortable boat, I found the boatman within eating his rice near a warm and cheerful fire. Over his door was fastened a legend which indicated that he was a disciple of Confucius. "Will you take me over the river to my houseboat?" I inquired very politely. "No," he answered, "I am tired and have done all I wish to do today."

"But," said I, "I am willing to pay you well for your trouble."

"I don't want any more money," he replied, "I have earned sufficient today." And no argument that I could bring to bear would induce him to move out into the darkness and storm again. Finally I referred to the motto above his door and said, "I observe, honorable sir, that you are a descendant of Confucius." He said he was, and I referred him to the precepts of that sage in regard to benevolence to strangers and especially to those who came to his door applying for help. At first he applied his chop sticks a little more vigorously and bent his eyes upon the floor. I continued to quote his duty toward those who were dependent upon him, and suddenly, putting down his chop sticks, he beckoned me to follow him, and at once took up his oars and carried me across the river. And then going from one boat to another he was soon successful in piloting me to my desired destination.

This is the story of every missionary landing upon an unknown shore. He finds himself an unwelcome guest amongst a strange people. He comes with an unwelcome message, and his task is to induce people to do something that they do not want to do.

(This is practically the experience of every preacher and teacher of the Word. All are endeavoring to persuade people to do that which they have no desire to do. The courtesy and skill of Dr. Beebe are suggestive to those who are not in heathen lands.)

Choosing a Subject

Ruskin's opinion on rating of artists according to the subjects they choose, may be of service to ministers in their choice of sermon subjects:

Greatness of style consists, then: first, in the habitual choice of subjects of thought which involve wide interests and profound passions, as opposed to those which involve narrow interests and slight passions. The style is greater or less in exact proportion to the nobleness of the interests and passions involved in the subject. The habitual choice of sacred subjects, such as the Nativity, Transfiguration, Crucifixion (if the choice be sincere), implies that the painter has a natural disposition to dwell on the highest thoughts of which humanity is capable; it constitutes him so far forth a painter of the highest order, as, for instance, Leonardo, in his painting of the Last Supper: he who delights in representing the acts or meditations of great men, as, for instance, Raphael painting the School of Athens, is, so far forth a painter of the second order: he who represents the passions and events of ordinary life, of the third: * * * and he who represents brutalities and vices (for delight in them, and not for rebuke of them), of no rank at all, or rather of a negative rank, holding a certain order in the abyss.

"What's Come Over Murray?"

"Should one hundred young men approach one hundred pastors each with the question, 'What Christian work can I do?' there would be one hundred pastors at their wits' ends, and one hundred unsatisfied young men. No earnest young man will be satisfied with the answer the average pastor will make to that question, and the average pastor cannot answer it, for he does not know how." "Let me tell you a story," was the reply. "A young man came to me recently, asking that very question. I said to him, 'What time do you rise in the morning?' 'At half-past six,' was the answer. 'What time do you have breakfast?' 'At seven o'clock.' 'What do you do next?' 'Go to the offices where I work.' 'What do you do there?' Work steadily until twelve o'clock.' 'What do you do then?' 'Go to lunch.' 'What do you do next?' 'Work steadily until half-past five, or six, and sometimes later.' 'What do you do next?' 'Go to supper.' 'What do you do next?' 'Read the paper, or sometimes go to a concert, or a lecture, or a play. Too tired to do much. Loaf around home generally.' 'What do you do next?' 'Go to bed. 'Is that a sample of every day?' 'Yes, of every day.' 'When would you do Christian work, if I gave you any to do?' 'I don't know.' 'Murray,' I said, 'God has so placed you, so filled your day, that you don't see where you would get time for Christian work, and I don't see. I think God does not mean for you to add any Christian work to your daily burden.' Murray looked at me a moment, and said, 'I guess that's so,' and he rose to go. 'Wait, Murray,' I said; 'are there other men employed where you are?' 'Yes—many,' he answered. 'How do you do your

work: as well as the rest, or more poorly, or better?' 'Oh, as well as any of them, I think.' 'Do they know you are a Christian?' 'Why, yes, I suppose so.' 'Do they know you are anxious to do Christian work?' 'No, I don't think they do.' 'See here, Murray, here's Christian work you can do; start tomorrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths. Get some fellow to drop his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?'

"He thanked me, said he had never looked at the question from that standpoint before, and went away.

"Six weeks after I met the superintendent of his department in the offices of the great corporation where he worked. He said, 'Isn't Murray one of your men?' 'Yes," was my reply, 'why?' 'What's come over Murray?' he said. I could only say, 'I don't know.' I didn't know anything had come over him. 'Well, there has. He's the best clerk in the whole force and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure: quiet, earnest and full of a spirit that imparts itself to others. Something has come over Murray!'"

That was the pastor's story. We think the solution of the much mooted question, what can men do for Christ was reached by that pastor in that one case. When the members of Young Men's Clubs begin to live in the circles where God has placed them, the Christ life up to the measure of their power, there will be more real service done for Christ than this generation has seen. The brotherhood that brothers up to unbrothered men in everyday life will accomplish more for Christ than any number of Brotherhoods whose end is met by constitutions and by-laws and meetings and addresses and banquets and longings for opportunities to do Christian work, what, they know not, where, they know not, when, they know not.—*R. S. H. in The Westminster.*

E. C. Knapp, educational secretary of the Connecticut Sunday School Association and lecturer at the Harvard School of Pedagogy, is engaged for Sunday-school conventions and summer Chautauquas throughout the central and western states this summer. He has a few open dates. Address him at 1566 Broad St., Hartford, Conn.

H. E. Brown, formerly of the International Committee of the Young Men's Christian Association, can be secured for a week's series of addresses that will build up the church.

Things a Pastor's Wife Can Do

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THE GIFT OF SILENCE.

One of the doctrines of the Roman Catholic Church, the celibacy of the priesthood, is founded on the supposition that a wife cannot control her tongue. We do not say this is the only excuse for the doctrine in the Roman Church, but it is one of them. In our so-called Protestant churches there is often the gravest necessity for a pastor's wife to exercise the golden gift of silence, and we rejoice that so large a majority are not found wanting when weighed in the balances.

Sometimes a pastor assumes that his wife cannot be trusted with the knowledge in hand. This we believe to be a great mistake on his part. Unless his wife is insane or idiotic she is worthy of trust. From the very nature of affairs she must know something of every subject that can come under consideration, and knowing all she is less apt to make a blunder than she would be to know but a part. The object of this writing is to urge upon the wives of pastors to cultivate to the highest degree the power of being trusted not only by their husbands but by others.

Often silly children go about among their playmates with the boast "I know a secret but I won't tell you." It is possible for a pastor's wife to allow the confidence given her to lie so near the surface and her manner to say as plainly as words, "I know something you don't know." Eyes as well as tongues must be under complete control.

Children should be trained in the home from their earliest years not to tell everything they know. They should be taught to say to one who pries too closely: "I would rather you would ask father or mother about it."

But suppose one had not been trained in childhood to control the tongue. The case is not hopeless. Experience is a costly teacher but she is a good one, and if a mistake has been made let the pastor and his wife look it bravely in the face. Be patient and helpful with each other and progress will be made. Never let a wife be depressed if blamed unjustly—a judicious, patient silence will generally bring everything around all right.

A good pastor's wife and a pastor's good wife will not need to go about seeking the confidence of people. She will draw those who need such help as surely as a magnet draws.

No matter how utterly the pastor confides in his wife or how worthy she is of his confidence, she is in the pew and he is in the pulpit, and for this very reason she can be of the utmost use to her husband.

The ideal church prays for its pastor, bears his burdens, and lifts him up to his own ideal and its for him, although all churches do not fulfill their mission. But no pastor need despair who has down in the pew a noble, true-hearted wife who is working and praying for him; and let him remember that "a little leaven leaveneth the whole lump."

Denominational Statistics

Gathered and Compiled by New York Christian Advocate

TABLE I.

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1906 IN THE UNITED STATES ONLY			GAINS OF THE CHURCHES IN 1906 IN THE UNITED STATES ONLY		
	MINISTERS	CHURCHES	COMMUNICANTS	MINISTERS	CHURCHES	COMMUNICANTS
Adventists:						
1. Evangelical	24	30	1,147	.....	.....	.....
2. Advent Christians	912	910	36,500	.....	.....	.....
3. Seventh-Day	486	1,707	60,471	.....	.....	.....
4. Church of God	10	39	647	.....	.....	.....
5. Life and Advent Union	60	38	3,800	.....	.....	.....
6. Churches of God in Jesus Christ	54	95	3,872	.....	.....	.....
Total Adventists	1,565	2,499	95,437			
Baptists:						
1. Regular (North)*	7,947	9,374	1,113,223	58	152	23,046
2. Regular (South)*	13,574	21,863	1,939,563	226	61	40,136
3. Regular (Colored)*	13,041	16,653	1,779,691	197	139	27,225
4. Six-Principle	9	12	858	.....	.....	.....
5. Seventh-Day	116	98	8,493	9	d9	626
6. Freewill	1,346	1,409	83,303	d25	d134	d4,019
7. Original Freewill	130	167	12,000	.....	.....	.....
8. General	473	535	29,347	.....	d15	d1,453
9. Separate	113	105	6,479	.....	.....	.....
10. United	25	204	13,300	.....	.....	.....
11. Baptist Church of Christ	30	152	9,264	.....	.....	.....
12. Primitive	3,130	3,630	126,000	.....	.....	.....
13. Old Two-Seed-in-the-Spirit Predestinarian	300	478	12,851	.....	.....	.....
14. Church of God and Saints of Christ†	71	98	8,500	71	93	8,500
Total Baptists	39,010	54,503	5,140,770	528	287	93,152
Brethren (River):						
1. Brethren in Christ	146	65	3,900	16	13	d100
2. Old Order, or Yorker	7	8	214	.....	.....	.....
3. United Zion's Children	20	25	325	.....	.....	.....
Total River Brethren	173	98	4,439	16	13	d100
Brethren (Plymouth):						
1. Brethren I	.....	109	2,289	.....	.....	.....
2. Brethren II	.....	88	2,419	.....	.....	.....
3. Brethren III	.....	86	1,283	.....	.....	.....
4. Brethren IV	.....	31	715	.....	.....	.....
Total Plymouth Brethren	.....	314	6,661	.....	.....	.....
Buddhist (Chinese)	.....	47	.....	.....	9	.....
Buddhist and Shintoist (Japanese)†	.....	9	.....	.....	.....	.....
Catholics:						
1. Roman Catholic*	15,101	12,331	10,879,930	617	417	128,778
2. Maronite Catholic†	10	10	15,000	10	10	15,000
3. Polish Catholic	33	43	43,850	.....	.....	.....
4. Old Catholic	3	5	425	.....	.....	.....
5. Reformed Catholic	6	4	1,750	.....	.....	.....
6. Russian Orthodox (Eastern or Greek)	75	103	*55,000	35	72	15,000
7. Greek Orthodox	30	35	*80,000	12	16	58,770
8. Syrian Orthodox	6	7	*40,000	3	3	28,000
9. Armenian	15	21	5,000	.....	.....	.....
Total Catholics	15,269	12,449	11,145,455	677	518	259,548
Catholic Apostolic	98	10	1,491	.....	.....	.....
Christadelphians	63	63	1,577	.....	.....	.....
Christian Connection	1,348	1,340	101,997	.....	.....	.....
Christian Catholic (Dowie)	104	110	40,000	.....	.....	.....
Christian Scientists	1,326	668	80,197	104	53	9,063
Christian Union	201	208	17,500	201	208	17,500
Church of God (Winebrennarian)	499	590	41,475	24	.....	1,975
Church of the New Jerusalem	128	139	8,084	d5	d1	†††
Communistic Societies:						
1. Shakers	.....	15	1,000	.....	.....	.....
2. Amana	.....	1	1,706	.....	.....	.....
3. Harmony	.....	1	8	.....	.....	.....
4. Altruists	.....	1	38	.....	.....	.....
5. Church Triumphant (Koreshan Ecclesia)	.....	3	305	.....	.....	.....
6. Christian Commonwealth	.....	1	80	.....	.....	.....
Total Communists	.....	22	3,084	.....	.....	.....
Congregationalists†	5,269	5,943	694,923	23	19	10,601
Disciples of Christ	7,153	11,110	1,264,758	678	77	29,464
Dunkards:						
1. Conservative	2,760	853	100,000	77	d45	2,000
2. Old Order	218	75	4,000	.....	.....	.....
3. Progressive	363	164	17,000	d2	7	2,383
4. Seventh-Day (German)	5	6	194	.....	.....	.....
Total Dunkards	3,341	1,100	121,194	75	d38	4,883
Evangelical Bodies:						
1. Evangelical Association	995	1,735	110,220	54	81	10,473
2. United Evangelical	513	995	69,019	3	1	1,388
Total Evangelical	1,508	2,730	179,239	57	* 82	12,361
Friends:						
1. Orthodox	1,302	830	94,507	.....	.....	d1,663
2. "Hicksite"	115	168	19,545	.....	.....	.....
3. "Wilburite"	28	33	4,468	.....	.....	.....
4. Primitive	11	9	333	.....	.....	.....
Total Friends	1,456	1,075	118,793	54	.....	d1,663
Friends of the Temple	4	4	348	.....	.....	.....
German Evangelical Protestant	100	155	20,000	.....	.....	.....
German Evangelical Synod	964	1,227	228,430	3	6	6,417
Jews:						
1. Orthodox	133	340	69,000	.....	.....	.....
2. Reformed	168	330	81,000	.....	.....	.....
Total Jews	301	670	143,000	.....	.....	.....
Latter-Day Saints:						
1. Utah branch	732	773	330,000	52	d31	50,000
2. Reorganized branch	909	558	46,354	40	11	3,107
Total Mormons	1,641	1,331	376,354	92	d10	52,107

*Reported for the first time. †Estimates; returns for 1906 not ready. d Decrease.

TABLE I.—*Continued.*

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1906 IN THE UNITED STATES ONLY			GAINS OF THE CHURCHES IN 1906 IN THE UNITED STATES ONLY		
	MINISTERS	CHURCHES	COMMUNICANTS	MINISTERS	CHURCHES	COMMUNICANTS
Lutherans:						
1. General Synod	1,307	1,799	282,321	12	32	34,355
2. United Synod, South	220	448	45,353	3	d2	2320
3. General Council	1,393	2,198	414,923	29	65	39,453
4. Synodical Conference	2,385	3,932	694,122	102	128	28,475
5. United Norwegian	453	1,323	193,843	28	36	1,841
Independent Synods:						
6. Ohio	547	705	106,411	30	21	9,179
7. Buffalo	57	60	5,253	.....	.....	.....
8. Hauge's	123	290	21,161	13	15	d12,673
9. Eielsen's	6	50	1,550	d1	.....	.....
10. Texas	12	29	3,200	1	3	4,722
11. Iowa	490	880	95,311	17	12	3,179
12. Norwegian	339	943	85,079	26	46	2,109
13. Michigan, etc.	37	94	8,174	d1	d1	d364
14. Danish in America	58	119	11,000	24	5	839
15. Icelandic	10	39	4,304	.....	3	518
16. Immanuel	17	14	3,783	1	.....	765
17. Suomal (Finnish)	24	110	13,201	2	20	2,062
18. Norwegian Free	140	400	40,000	.....	53	d1,600
19. Danish United	101	204	8,263	3	57	2986
20. Slovakian	25	54	15,000	13	126	6,500
21. Finnish National	31	44	6,700	2	3	700
22. Finnish Apostolic	19	67	8,400	3	2	400
23. Church of the Lutheran Brethren (Norwegian)	10	14	1,600	10	14	1,600
Independent Congregations	38	300	25,000	.....	.....	.....
Total Lutherans	7,873	13,919	1,957,433	287	546	118,087
Swedish Evangelical Mission Covenant	345	351	46,000	54	44	12,600
Mennonites:						
1. Mennonite	430	289	23,310	.....	.....	150
2. Braederhof	9	5	333	.....	.....	.....
3. Amish	290	126	13,080	.....	.....	100
4. Old Amish	75	25	2,425	.....	.....	.....
5. Apostolic	3	2	300	.....	.....	.....
6. Reformed	43	34	1,980	.....	.....	.....
7. General Conference	140	77	10,733	.....	.....	50
8. Church of God in Christ	18	18	449	.....	.....	.....
9. Old (Wisler)	17	15	603	.....	.....	.....
10. Bundes Conference	45	17	3,038	.....	.....	.....
11. Defenceless	30	11	1,125	.....	.....	.....
12. Brethren in Christ	161	82	4,066	29	d65	342
Total Mennonites	1,349	701	61,690	29	d65	642
Methodists:						
1. Methodist Episcopal	17,694	27,691	2,964,361	385	851	73,482
2. Union American Methodist Episcopal	138	255	18,500	.....	.....	.....
3. African Methodist Episcopal	6,190	5,331	843,023	.....	.....	d20
4. African Union Methodist Protestant	130	90	3,367	22	6	1,000
5. African Methodist Episcopal Zion	3,371	3,306	572,107	212	45	3,802
6. Methodist Protestant	1,551	2,262	188,594	.....	.....	.....
7. Wesleran Methodists	389	609	18,587	137	53	676
8. Methodist Episcopal, South*	6,774	16,196	1,631,379	118	323	30,704
9. Congregational Methodist	415	325	24,000	.....	.....	.....
10. Congregational Methodist (Colored)	8	5	319	.....	.....	.....
11. New Congregational Methodist	238	417	4,022	.....	.....	.....
12. Zion Union Apostolic	80	82	2,346	.....	.....	.....
13. Colored Methodist Episcopal	2,873	2,619	219,739	374	343	4,732
14. Primitive	83	110	4,388	9	19	d33
15. Free Methodist	1,032	1,105	31,376	d12	38	1,105
16. Independent Methodist	8	15	3,569	.....	.....	.....
17. Evangelist Missionary	92	87	5,014	20	.....	2,000
Total Methodists	41,493	60,362	6,551,891	1,165	1,369	116,475
Moravians	130	119	16,928	22	2	341
Presbyterians:						
1. Northern	7,617	7,917	1,196,469	91	131	33,496
2. Cumberland	1,514	2,269	185,212	d58	d53	d574
3. Cumberland (Colored)	583	588	43,000	.....	.....	.....
4. Welsh Calvinistic	179	178	13,000	.....	.....	1,561
5. United	979	904	125,126	13	142	2,525
6. Southern	1,577	3,136	262,883	30	7	6,118
7. Associate	42	51	1,053	.....	.....	.....
8. Associate Reformed, South	96	196	12,630	.....	.....	462
9. Reformed (Synod)	128	128	9,057	24	.....	1
10. Reformed (General Synod)	23	23	3,495	d7	d7	d538
11. Reformed (Covenanted)	1	1	40	.....	.....	d40
12. Reformed in the United States and Canada	.....	6	380	.....	.....	.....
Total Presbyterians	12,705	15,923	1,771,877	53	220	48,006
Protestant Episcopal:						
1. Protestant Episcopal	5,176	7,493	837,073	67	347	19,228
2. Reformed Episcopal	80	74	9,418	d16	d4	137
Total Protestant Episcopal	5,256	7,567	846,492	49	343	19,365
Reformed:						
1. Reformed (Dutch)	715	658	119,365	11	16	2,687
2. Reformed (German)	1,214	1,738	279,453	63	8	14,553
3. Christian Reformed	115	167	23,591	.....	3	48
Total Reformed	2,044	2,563	422,309	74	27	17,337
Salvation Army	3,773	983	28,500	.....	.....	.....
Schwenkfeldians	8	8	771	3	1	131
Social Brethren	17	20	913	.....	.....	.....
Society for Ethical Culture	.....	8	1,700	.....	1	200
Spiritualists	.....	743	200,000	.....	8	20,000
Theosophical Society	.....	72	2,607	.....	3	d56
United Brethren:						
1. United Brethren	1,943	3,811	307,921	62	d56	12,226
2. United Brethren (Old Constitution)	304	540	18,317	.....	.....	.....
Total United Brethren	2,247	4,351	326,238	62	d56	12,226
Unitarians	544	494	71,000	d9	5	.....
Universalists	720	977	55,851	d7	12	2,100
Independent Congregations	54	156	14,196	.....	.....	.....
Grand Total in 1906	159,503	207,707	22,388,653	4,300	5,635	870,399
Grand Total in 1905	155,203	204,072	21,518,254	3,823	4,100	733,979

†Reported for the first time. *Estimates; returns for 1906 not ready. d Decrease.

(SEE NEXT PAGE)

TABLE II.

DENOMINATIONS	SUMMARY FOR 1906			NET GAINS FOR 1906		
	MINISTERS	CHURCHES	COMMUNICANTS	MINISTERS	CHURCHES	COMMUNICANTS
Adventists (6 bodies)	1,695	2,499	95,437	.....	.....	.....
Baptists (14 bodies)	36,010	54,996	5,140,770	826	967	98,198
Brethren (River) (3 bodies)	173	98	4,339	16	13	d100
Brethren (Plymouth) (4 bodies)	.....	314	6,661	.....	.....	.....
Buddhist (Chinese)	.....	47	.....	.....	.....	.....
Buddhist and Shintoist (Japanese)	.....	9	.....	.....	9	.....
Catholics (9 bodies)	15,369	12,449	11,143,455	677	518	250,548
Catholic Apostolic	95	10	1,491	.....	.....	.....
Christadelphians	.....	63	1,277	.....	.....	.....
Christian Connection	1,348	1,340	101,597	.....	.....	.....
Christian Catholic (Dowie)	104	110	40,000	.....	.....	.....
Christian Scientists	1,326	663	80,197	104	52	9,088
Christian Union	201	208	17,500	201	208	17,500
Church of God (Winebrennarian)	499	500	41,475	24	.....	1,975
Church of the New Jerusalem	138	139	8,084	d5	d1	17
Communistic Societies (6 bodies)	.....	22	3,094	.....	.....	.....
Congregationalists	5,959	5,943	694,923	26	13	10,601
Disciples of Christ	7,153	11,110	1,264,758	672	77	29,464
Dunkards (4 bodies)	3,941	1,100	121,194	75	d68	4,888
Evangelical (2 bodies)	1,506	2,730	179,339	57	52	12,261
Friends (4 bodies)	1,466	1,075	118,752	54	.....	d1,668
Friends of the Temple	4	4	240	.....	.....	.....
German Evangelical Protestant	100	155	20,000	.....	.....	.....
German Evangelical Synod	964	1,227	228,420	8	6	6,417
Jews (2 bodies)	201	270	148,000	.....	.....	.....
Latter-Day Saints (2 bodies)	1,663	1,328	396,354	93	d10	53,107
Lutherans (33 bodies)	7,873	15,919	1,957,433	287	546	118,087
Swedish Evangelical Mission Covenant	845	861	46,000	84	44	13,000
Mennonites (13 bodies)	1,240	791	61,690	29	d95	642
Methodists (17 bodies)	41,483	60,393	6,551,891	1,165	1,369	116,475
Moravians	180	119	16,028	d9	2	941
Presbyterians (12 bodies)	12,705	15,922	1,771,877	55	220	48,006
Protestant Episcopal (2 bodies)	5,256	7,567	846,492	49	343	19,955
Reformed (3 bodies)	2,044	2,923	422,359	74	87	17,897
Salvation Army	3,773	983	25,500	.....	.....	.....
Schwenkfeldians	5	8	781	2	1	181
Social Brethren	17	20	913	.....	.....	.....
Society for Ethical Culture	.....	5	1,700	.....	1	200
Spiritualists	.....	748	295,000	.....	8	29,500
Theosophical Society	.....	73	3,607	.....	3	d56
United Brethren (2 bodies)	2,247	4,351	266,238	62	d56	12,238
Unitarians	544	464	71,000	d3	5	.....
Universalists	730	977	55,681	d7	12	3,100
Independent Congregations	54	156	14,196	.....	.....	.....
Grand total in 1906	159,508	207,707	29,328,658	4,800	3,635	670,889
Grand total in 1905	155,208	204,072	28,415,269	4,828	4,100	783,979

TABLE III.

ORDER OF DENOMINATIONS

DENOMINATIONS	RANK IN 1906	COMMUNICANTS	RANK IN 1890	COMMUNICANTS
Roman Catholic	1	10,879,930	1	6,231,417
Methodist Episcopal	2	2,984,261	2	2,240,354
Regular Baptist (South)	3	1,939,563	4	1,280,066
Regular Baptist (Colored)	4	1,779,691	3	1,348,989
Methodist Episcopal, South	5	1,631,379	5	1,209,976
Disciples of Christ	6	1,264,758	8	641,051
Presbyterian (Northern)	7	1,126,469	7	788,244
Regular Baptist (North)	8	1,113,232	6	800,450
African Methodist Episcopal	9	842,023	11	452,725
Protestant Episcopal	10	837,079	9	532,054
Congregationalists	11	694,923	10	512,771
Lutheran Synodical Conference	12	624,122	12	357,153
African Methodist Episcopal Zion	13	573,107	13	349,788
Lutheran General Council	14	414,832	14	324,846
Latter-Day Saints	15	350,000	21	144,352
Spiritualists	16	295,000	39	45,030
Reformed (German)	17	279,483	15	204,018
United Brethren	18	267,921	16	202,474
Lutheran General Synod	19	262,821	17	187,432
Presbyterian (Southern)	20	252,882	18	179,721
German Evangelical Synod	21	228,420	20	164,640
Colored Methodist Episcopal	22	219,739	23	129,383
Cumberland Presbyterian	23	185,212	19	164,940
Methodist Protestant	24	183,894	22	141,989
United Norwegian Lutheran	25	152,843	25	119,972
Primitive Baptist	26	126,000	24	121,347
United Presbyterian	27	125,126	26	94,402
Reformed (Dutch)	28	119,355	27	92,970
Evangelical Association	29	110,320	28	133,313
Lutheran Synod of Ohio	30	106,411	33	69,505
Christian Connection	31	101,597	29	90,718

TABLE IV.

ORDER OF DENOMINATIONAL FAMILIES

DENOMINATIONAL FAMILIES	RANK IN 1909	COMMUNICANTS	RANK IN 1890	COMMUNICANTS
Catholic	1	11,143,455	1	6,257,871
Methodist	2	6,551,891	2	4,589,284
Baptist	3	5,140,770	3	3,717,969
Lutheran	4	1,957,433	5	1,231,072
Presbyterian	5	1,771,877	4	1,278,362
Episcopal	6	846,492	6	540,509
Reformed	7	422,359	7	309,458
Latter-Day Saints	8	396,354	9	166,125
United Brethren	9	286,238	8	225,281
Evangelical	10	179,339	10	133,313
Jewish	11	143,000	11	130,406
Dunkards	12	121,194	13	73,795
Friends	13	118,752	12	107,208
Adventists	14	95,437	14	60,491
Mennonites	15	61,690	15	41,541

ILLUSTRATIVE DEPARTMENT

Textual Search-Lights

"GIVEN, GIVEN," TO THE LORD. (432)
Num. 3: 9.

It is again and again stated in the Book of Numbers that the Levites are "given," or "wholly given," to the Lord, to be in his service, for the sacred duties of the tabernacle and its worship. Where this is stated in the text, the margin gives, as if in emphasis of the fact of the gift, "given, given."

That is the idea, if we have given ourselves to the Lord, we are "given, given." No part of us can be kept back, nor should we be at any time less than wholly his—"given, given." —*Sunday-School Times.*

THE MEANING OF THE SACRAMENT. (433)

The word *sacrament* does not occur in the Bible. It is the old Latin word *sacramentum,* which expresses the oath of the soldier in the Roman Army, by which he swore allegiance to Cæsar, declaring himself willing to go anywhere, to do anything and to die if necessary for the Emperor. And this sacramental service is really a renewal of the military oath of obedience and loyalty in which we declare that we will obey our Commander-in-chief, individually and collectively, at all hazards.—*Hugh Price Hughes.*

CONSECRATION. (434)
Ex. 28: 41.

The instructions concerning the priests were, "Thou shalt anoint them and consecrate them." The margin gives the Hebrew for the latter verb, *fill their hand.*

REVEALED. (435)
Isa. 53: 1.

The loose flowing Oriental garments are a hindrance to quick action. Then the long flowing sleeve is pushed up and the hanging ends tied together behind the back out of the way. The arm is thus left bare and free for action; it is *revealed.* The same figure is found in Isa. 52: 10, Jehovah hath made bare his holy arm.

A GOOD WORK. (437)
Matt. 26: 18.

Literally, a *beautiful work.* The deed was one to be admired, not to be complained against.

Matt. 26: 15.

They covenanted with him. The Revision is, *they weighed unto him.* Literally, *they placed for him* (in the balance); large sums were often weighed.

Sermon Search-Lights

E. L. RAND.

OUR NATURAL CURSE. (438)
Deut. 5: 11; Ezek. 36: 20.

Dr. Scudder, on his return from his missions in India, with his son heard a man using profane language.

"See, friend," said the doctor, accosting the swearer, "this boy, my son, was born and brought up in a heathen country and a land of pagan idolatry; but in all his life he has never heard a man blaspheme his Maker until now."

The man colored, seemed to be ashamed of himself, and blurted out an apology.

"Do not forget that God heard you," said the missionary. "You need his forgiveness more than mine."

THE OPENED FOUNTAIN. (439)
Zech. 13: 1.

During the siege of Sebastopol, a Russian shell buried itself in the side of a hill without the city, and opened a spring. A little fountain bubbled forth where the cannon shot had fallen and during the remainder of the siege afforded to the thirsty troops who were stationed in that vicinity, an abundant supply of pure, cold water. Thus the missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of mercy to the parched and weary soldiers of the allies.

RESULTS OF CARELESSNESS (440)
Luke 10: 42; Luke 18: 22.

When the instructors at Rugby school took a lad to task for his poor penmanship, he replied: "Many men of genius have written worse scrawls than I do; it is not worth while to worry about so trivial a fault." Ten years later this lad was an officer in the English army doing service in the Crimean War. An order he copied for transmission was so illegible that it was given incorrectly to the troops, and cost many brave fellows their lives.

THE NEW SONG. (441)
Psa. 40: 3.

"I don't hate to visit old Mrs. W— as I used to," said one lady to another. "She formerly gave forth such a wail of woe that I could scarce bear it. But then I suppose her health is better now." "Her health is better because she wails less," replied the other, adding, "Her new nurse is a wise woman. Every pleasant day she takes Mrs. W— to some poor or sick person in the neighborhood; and now she is so busy ordering jellies for this one and fruit for that one, or making a comfortable for another, that she forgets her own bad feelings, and they are fast disappearing."

DIVINE DIRECTION. (442)
Acts 8: 29.

In St. Augustine's Confessions he records how, at a time of great moral conflict, he was strangely impelled by a voice, perhaps the cry of children at play ("Take and read, take and read"), to open again the Epistles of St. Paul which he had recently been reading. "I read in silence the first place on which my eyes fell: 'Not in rioting and drunkenness; not in chambering and wantonness; not in strife and

envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh in its lusts.' At the close of the sentence, as if a ray of certainty were poured into my heart, the clouds of hesitation all fled at once."

PERSUASION NOT FORCE. (443)

Hosea 11: 4.

Little four-year-old Bud was playing with his older sister, Ethel, when some plaything was needed from below.

"Bud, you go downstairs and get it."

The young man hesitated, and looked as if he was thinking, "You might have said please."

"But, Bud, you must. I am the mother, and I am the oldest."

The little chap straightened himself up and stamped his little foot, and said:

"Well, Ethel, if I must, I won't."

Bud had a great deal of human nature, and Ethel was slightly lacking in tact.

HEROISM. (444)

Prov. 1: 10; 2 Peter 2: 14.

Mrs. John Welch was a daughter of John Knox and partook of her father's spirit. Her husband was imprisoned for his faith, and was far gone in consumption when she made her way before King James to plead for his release. "I will send him home with you," said the king, "if you will persuade him to submit to the bishops." The brave woman, holding out her apron, said, "Please, your majesty, I'd rather carry his head home there, than tempt him to sin against his conscience."

VICTORIOUS OVER DEATH. (445)

1 Cor. 15: 26.

When in her eighty-fourth year, Lady Huntingdon's strength failed. Coming from her room one morning, she said: "The Lord hath been present with my spirit this morning in a remarkable manner; what he means to convey to my mind, I know not; it may be my approaching departure; my soul is filled with glory—I am as in the element of Heaven itself."

A few days after this she ruptured a blood vessel, and never recovered from the effects.

"How do you feel?" asked Lady Anne Erskine.

"I am well; all is well, well forever," was the answer. "I see, wherever I turn my eyes, whether I live or die, nothing but victory." On June 17, 1791, she said: "I shall go to my Father to-night," and a few hours later she passed away.

THE GLORIOUS TRANSFORMATION.

Phil. 3: 21. (446)

Fuller stood at a smith's forge and saw him put into the fire a piece of cold rusty iron, which he afterwards removed, bright and sparkling. "And thus," said he, "it is with our bodies, they are laid down in the grave, dead, heavy, earthly; but at that general conflagration, this dead, heavy, earthly body shall arise living, lightsome, glorious."

Gathered From The Wayside

F. M. BARTON.

EARNESTNESS. (448)

1 Cor. 12: 31; Acts 3: 12; Jude 3.

One of Cleveland's best-known public characters was killed while walking on the railway tracks near the city. On days in summer when the weather would permit Howard Dennis could be found on a platform in the Public Square making an impassioned oration against wrongs, imaginary or real. He believed he had a mission to convince men by his oratory, which he considered equal to that of great men. He endured abuse and being pelted with decayed fruit. He received no pay for his speaking except occasionally from some politician, but his dementia made him unreliable. He was a genius but his mind was not strong enough to do the work. But he was in earnest, and when it was known that his young son was short of funds, an ex-governor and several other leading men volunteered to pay the funeral expenses. Why? Because they were convinced of the man's earnestness, mis-spent as it was, they were willing to do this last kindness to him.

We may lack education, talents, genius, but if we are dead in earnest we will make an impression on the world.

A STATUE OF SNOW. (449)

1 Cor. 3:12.

Michael Angelo was once commanded by Pietro di Medici to mould a statue out of snow, and he obeyed the command. I am glad, and we have all reason to be glad, that such a fancy ever came into the mind of the unworthy prince, and for this cause: that Pietro di Medici then gave, at the period of one great epoch of consummate power in the arts, the perfect, accurate, and intensest possible type of the greatest error which nations and princes can commit, respecting the power of genius entrusted to their guidance. You had there, observe, the strongest genius in the most perfect obedience; capable of iron independence, yet wholly submissive to the patron's will; at once the most highly accomplished and the most original, capable of doing as much as man could do, in any direction that man could ask. And its governor, and guide, and patron sets it to build a statue in snow—to put itself into the service of annihilation—to make a cloud of itself, and pass away from the earth.

Now this, so precisely and completely done by Pietro di Medici, is what we are all doing, exactly in the degree in which we direct the genius under our patronage to work in more or less perishable materials. So far as we induce painters to work in fading colors, or architects to build with imperfect structure, or in any other way consult only immediate ease and cheapness in the production of what we want, to the exclusion of provident thought as to its permanence and serviceableness in after ages; so far we are forcing our Michael Angelos to carve in snow. The first duty of the economist in art is, to see that no intellect shall thus glitter merely in the man-

ner of hoar-frost; but that it shall be well vitrified, like a painted window, and shall be set so between shafts of stone and bands of iron, that it shall bear the sunshine upon it, and send the sunshine through it from generation to generation.—*Ruskin.*

If this appeal of Ruskin's should be heeded, how much more ought we to build with lasting, permanent material our part of the wall towards the establishment of God's kingdom on earth. How many are making snow men, and again how few are making anything at all?

ENCOURAGEMENT TO BUILDERS. (450)

Heb. 1:14.

Ella Wheeler Wilcox in an article, "What Life Means to Me," in December *Cosmopolitan,* says:

"To be a part of God's great universe, to be one of his voices, to be a worker and a helper, means to me the fulness of satisfaction. I expected much of life; it has given, in all ways, more than I expected. Everything has happened. I have known loneliness, discontent, trouble. I have waited years for what I felt I must obtain immediately; yet for each hour of pain I have known three hours of joy, and life has been good, and grows better as I walk forward. Love has been more loyal and lasting, friendship sweeter and more comprehensive, work more enjoyable, and fame, because of its aid to usefulness, more satisfying than early imagination pictured.

"All hail to life—life here, and life beyond! For earth is but the preparatory school for a larger experience, for a greater usefulness.

"I have come into closer acquaintance with surrounding realms, with the passing of each decade. The impression of my early youth, that invisible helpers were near those who strove to do right and who sought the heights, became first a conviction, and is now a knowledge.

"I know we are building our heaven
As we journey along by the way;
Each thought is a nail that is driven
In structures that cannot decay,
And the mansion at last shall be given
To us as we build it today."

WORTHY OF IT. (451)

Heb. 11:27.

The following poem was wrought out of Ella Wheeler Wilcox's discouragement. It has encouraged thousands. She says:

"I recall one serious, discouraged hour of taking stock in life, when I felt I was farther away from my goal than ever before, and when I came to a decision that nothing but absolute adherence to duty, however humdrum, distasteful, and unsatisfactory, was worth while. It was on that day I wrote the following verses:

"I may not reach the heights I seek,
My untried strength may fail me;
Or, halfway up the mountain peak,
Fierce tempests may assail me.
But though that place I never gain,
Herein lies life's comfort for my pain—
I will be worthy of it.

"I may not triumph in success,
Despite my earnest labor.
I may not grasp results that bless
The efforts of my neighbor.
But though that goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

"The golden glory of love's light
May never fall upon my way.
My path may lead through shadowed night,
Like some deserted byway.
But though life's dearest joy I miss,
There lies a nameless strength in this—
I will be worthy of it."

THE FALSE IDEAL. (452)

2 Cor. 13:5.

Following is Ruskin's judgment of men:

The pursuit, by the imagination, of beautiful and strange thoughts or subjects, to the exclusion of painful or common ones, is called among us, in these modern days, the pursuit of *"the ideal;"* nor does any subject deserve more attentive examination than the manner in which this pursuit is entered upon by the modern mind.

Men's proper business in this world falls mainly into three divisions:

First, to know themselves, and the existing state of the things they have to do with.

Secondly, to be happy in themselves, and in the existing state of things.

Thirdly, to mend themselves, and the existing state of things, as far as either are marred or mendable.

These, I say, are the three plain divisions of proper human business on this earth. For these three, the following are usually substituted and adopted by human creatures:

First, to be totally ignorant of themselves, and the existing state of things.

Secondly, to be miserable in themselves, and in the existing state of things.

Thirdly, to let themselves, and the existing state of things, alone (at least in the way of correction).

The dispositions which induce us to manage, thus wisely, the affairs of this life seem to be:

First, a fear of disagreeable facts, and conscious shrinking from clearness of light, which keep us from examining ourselves, and increase gradually into a species of instinctive terror at all truth, and love of glosses, veils, and decorative lies of every sort.

Secondly, a general readiness to take delight in anything past, future, far off, or somewhere else, rather than in things now, near, and here; leading us gradually to place our pleasure principally in the exercise of the imagination, and to build all our satisfaction on things as they are *not.* Which power being one not accorded to the lower animals, and having indeed, when disciplined, a very noble use, we pride ourselves upon it, whether disciplined or not, and pass our lives complacently, in substantial disconfent, and visionary satisfaction.

Easter Thoughts

THE LARGER IMMORTALITY FOR THE CHRISTIAN. (454)

2 Tim. 1:10.

O, go not back to Abraham to bury the dead out of your sight; go not back to David with the vague hope that you shall return to them that have gone far from you; go not back to Hezekiah, with his belief that the grave has no voice and no speech, and can not praise God; go not back to Isaiah with his conception of a shadowy underworld occupied by ghosts; Jesus Christ has come into the world, and Christ has brought life and immortality to light. There is no death save that death which you and I are dying here and now; for life is death, and death is life; and what we call death is emancipation from all the burdens and bonds and limitations of men; and every death-bed is a resurrection hour; and every summons to death is the summons to the larger life; and those that have gone are not far distant. Still the mountains of the Lord are full of his horses and chariots, though we have no eyes to see them; still on the Mount of Transfiguration Moses and Elijah come down to talk to us, though we will not listen to their voices; still we are come to Mount Zion and unto the spirits of the just made perfect. God help us, not to go back to the old patriarchal age, but to live in the glory of the time in which we are living, the time of Him who has brought life and immortality to light! —*Lyman Abbott.*

THE TESTIMONY OF THE DISCIPLES TO THE RESURRECTION. (455)

Acts 2:32.

We may attack, if we will, the ability of these men to judge aright phenomena which called for the sharpest criticism, but we can scarcely attack their sincerity. There cannot be the slightest doubt that they believed that Jesus did literally and truly rise again from the dead. Henceforth this statement became the very core and root of all their message to the world. No vehemence of ridicule or persecution was able for an instant to shake their testimony. It is a palpable evasion to declare that "for the historian the life of Jesus finishes with his last sigh."

On the contrary, the life of Jesus really begins three days after his dying sigh was breathed. By every parallel of history the Galilean movement should have ended at the Cross. Jesus should henceforth have been remembered only as a hero and a martyr. If his story was to take any hold upon popular imagination, it should have been as the story of one who had gloriously failed. On the contrary, the apostles preached a Jesus who had triumphantly succeeded. They never speak of him as dead, but as one alive for evermore. We may call this, if we will, a kind of sublime hallucination. But we have then to ask whether it is probable that the entire course of history could have been altered by an hallucination.—*William J. Dawson.*

DESECRATION OF EASTER. (456)

Matt. 12:36.

We decidedly deplore the fact of there being so much that is purely carnal and unimportant being brought into prominence in connection with this most holy anniversary. It began presumably with "the Easter bonnet." Now there is scarcely an article of outside wearing apparel for man or woman, child or baby, but at this season must have the word Easter attached, as if to add desirableness to the bit or piece of mere merchandise. Oh, what a pity! And what a mistake to thus unworthily make common and hackneyed such a glorious word, a word of such glorious meaning.

Here, again, mothers could and should do much toward hindering the wholesale secularizing of so spiritual a word. This need not be done by apparent preaching. Should a good, respected mother say at breakfast time: "I can't help feeling badly when I hear of 'Easter gloves' and 'Easter boots,'" some child would most likely ask, "Why, mamma?" Then could easily follow the explanation: "Because, Easter means really the feast or festival of Christ's resurrection. How can such a term as that be applied to hats, gloves, or anything of the kind?"—*Christian Work and Evangelist.*

THE TREE OF LIFE. (457)

Phil. 1:23.

There is a story told by Rev. J. R. Miller of a boy whose sister was dying. He had heard that if he could secure but a single leaf from the tree of life that grew in the garden of God, the illness could be healed. He set out to find the garden, and implored the angel sentinel to let him have one leaf. The angel asked the boy if he could promise that his sister should never be sick any more if his request were granted, and that she should never be unhappy, nor do wrong, nor be cold or hungry, nor be treated harshly. The boy said he could not promise. Then the angel opened the gate a little way, bidding the child to look into the garden for a moment, to have one glimpse of its beauty. "Then, if you still wish it," said the angel, "I will myself ask the King for a leaf from the tree of life to heal your sister." The child looked in; and, after seeing all the wondrous beauty and blessedness within the gates, he said softly to the angel, "I will not ask this leaf now. There is no place in all this world so beautiful as that. There is no friend so kind as the Angel of Death. I wish he would take me too."—*Christian Work and Evangelist.*

"FEAR AND GREAT JOY." (458)

Matt. 28:8.

A gentleman was crossing Fulton Ferry one evening about six o'clock from New York to the Brooklyn side. The boat was very much crowded, as usual at that hour, and as they passed into the slip on the Brooklyn side, the

tide running very high at the time, the boat was brought up with a bang, and carried away on her beam ends. For a moment everything was confusion. Many passengers lost their footing, and were thrown down; horses were struggling to keep on their feet, and drivers were shouting at them. In the midst of the confusion the gentleman noticed a little child, some five years old, sitting on the knee of one of the hackmen, whose daughter she evidently was. As soon as the boat struck, and the noise and commotion broke on her ear, she was filled with alarm and terror, the little chin began to quiver, the tears started to her eyes, and a cry of fear sprang from her lips; but turning quickly, and looking into her father's face, she saw him laughing, and not the least bit afraid. Instantly, without having anything explained, the tears dried, the little mouth straightened out, and the cry of fear gave place to a merry laugh. It was her faith in her father which was the source of her joy. It was the faith of these women in the resurrection of their divine Lord that inspired the joy in their hearts, though the mystery of it all mingled it with fear.—*L. A. Banks.*

IMMORTALITY. (459)
John 14:19.

I cannot believe that earth is man's abiding-place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves, and then sink into nothingness; else, why is it that the glorious aspirations of our hearts are forever wandering about unsatisfied?—*Bulwer.*

A LIVING LORD. (460)
John 11:25, 26.

A hundred times have I sent up aspirations to which the only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Larazus and a revelation of eternal life as well. There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulcher and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.—*George Matheson.*

Present-Day Life

WILLIAM BARNES LOWER

THE DEAD ENGINEER. (461)
Rev. 3:1.

The Colonial express carrying its burden of travelers came rushing through the outskirts of Philadelphia recently with the engineer dead at the throttle. The engine that pulled the magnificent train puffed and ground over the rails, with the eyes which were expected to guard the throng behind open, but dead. It was the failure to slacken speed as they approached the city which attracted the fireman's attention. With one hand on the throttle and another around the dead engineer he brought the train into Broad street station. There are members of the church who appear to be alive, but they are dead. Only a few of the church officers know perhaps that the church is carrying such a dangerous load. These members have their eyes open, but they are dead. The deadness is caused by worldliness. They are the dead members and the dead weight.

A FORTUNE FOR CLEANSING (462)
Zech. 13:1.

One of the wealthiest mine and ranch owners of Mexico is a leper. He is a native of Kentucky. He is fifty-five years of age and five years ago contracted the loathsome disease while in Australia. He has spent more than a million dollars fighting leprosy. Today he says he will spend five million or even more as he is willing to sacrifice his entire estate to be cleansed of the loathsome affliction. He buys every medicine offered and suggested, and he has been under fifteen specialists in this country and Europe. He will make any sacrifice to be freed from the disease. What a sad picture, you say, and so it is. A man who has all the material and temporal comforts that this world can give and yet he is a leper. This one thing robs him of all of life's pleasures. Sad as this case may be, there are thousands of cases about us of men who are burdened with leprosy of sin, but they are not willing to plunge into the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," and be cleansed.

THE INSIGNIA OF CHRIST. (463)
Pet. 3:4. Gal. 5:22.

It is said of the late Prince Bismarck that he had conferred upon him fifty-four decorations of various orders. Count Von Moltke has forty-four decorations and the grand marquis of the German court, Count Eulenberg, has the right to wear the insignia of sixty-six orders. A man may wear the decorations of all the orders which these men of rank were permitted to wear, and perhaps not have the insignia of Jesus Christ. Love, joy, peace, long-suffering, gentleness, meekness, kindness, hope, faith, charity these are the insignia of the out and out Christian man. They will not be worn on the breast but in the breast. They will not adorn the outward man but shine resplendent through the inward man.

THE MAD CAR. (464)
Job. 31:3. Heb. 2:3.

A runaway mine car, flying with the swiftness of the wind down a mine branch track

three miles in length, in the coal district of Pennsylvania, reaped a frightful harvest one night recently of eleven men killed and several injured. When the car had dashed into a number of standing cars an investigation disclosed spots of blood and particles of clothing on the wheels, and a party was sent back to investigate. Heavy woods buttress the track on both sides, and the traveling that is done by the people of the little towns reached by this spur of road is on the railroad track, as no cars are run over it after the mines close for the evening. Not suspecting any danger the men were traveling leisurely homeward when they were mowed down by the rapidly moving car. In some unknown way the brakes were loosened and the car sped down the sharp decline, reaping in its mad rush of three miles a harvest of eleven lives. All this destruction of life because the brakes were loosened. So every life must keep the brakes on or it will make a mad dash to destruction.

CONSCIENCE MONEY. (465)

Rom. 2:15.

The owner of a Philadelphia department store told me recently that hardly a week passes but he receives in the mail money which has been sent for something that has been stolen from the store. This varies in amounts from 10 cents to 10 dollars. It would seem from this statement that the eighth commandment of the decalogue is one that should receive more reverent attention. The number of those who break this commandment must be large. What a wise provision has been made for the direction of man's moral nature. Conscience sits enthroned amidst the multitude of passions that rule in each life and direct them. Conscience makes cowards or heroes of us all. Seldom will we go wrong if we follow the dictates of conscience. There is no happiness to be gotten out of a thing that is stolen. The conscience of a thief is as restless as the tides of the ocean. Only the things which we acquire by honest work are the things we enjoy. Things that come easy, go easy. What we have labored and sacrificed for, that we enjoy. We appreciate the things we get by our own toil even more than those things which are given to us. By our efforts we work love into and through the things we are striving for. The things that are given to us are covered with a veneer of love. The things we work for have an intrinsic love value.

THE HAND THROUGH THE BARS. (466)

Rom. 6:21.

In a meeting of the Evangelistic Committee of Philadelphia, Mr. Asher told of his services held at Moyamensing prison and the House of Correction. At the latter place about forty prisoners held up their hands for prayer. As they are not permitted to sit out in the corridors but must listen through the iron bars of their cell door, when the speaker urged all those within the sound of his voice to accept Christ and turn from their sins, he saw one graceful, delicately fashioned, hand of a woman extended imploringly from her cell. She could not see the preacher nor could the preacher see her. But she heard the message and the message touched her heart. O, that there were some way that the sinner could have the eye of the soul opened to behold the awfulness of sin before plunging into it! After the fall the eyes of our fore parents, Adam and Eve, were opened and they knew evil as well as good. This knowledge of the world, the knowledge of evil does not make us better, but worse. The best man is not the one who has reformed after plunging into the deepest sin. The best man is the one whose eye is opened before he plunges. Turn, sinner, from the path of sin or you may be the one to raise the hand imploringly through the bars.

"ONE-SIXTEENTH OUT." (467)

Matt. 7:14.

In September a small group of men walking or riding on hand-cars passed through the East river tube from the New Jersey shore to Manhattan Island. Work had been carried on from both ends and so exact were the calculations of the engineer that the ends of the tube when they met were found to be only one-sixteenth of an inch out of measurement. The accuracy of the calculation astonishes one when we consider that the tube is 6,100 feet in length. Man was started out in harmony with God. By the entrance of sin man stepped out of alignment with God. Jesus Christ came into this world to bring men back into alignment with God. By a living, loving faith in Christ which seeks to follow him and to do his will in all things, man is kept in alignment with God.

"BUTTERS." (468)

Rom. 16:17; Prov. 22:10.

The "Butter" is a biped with strong mental propensities. You meet the "butter" everywhere. He is always ready to "butt" every proposition. Butting is a disease and he has caught a bad case. Butting as a disease is worse than smallpox. Those who are unfortunate enough to contract smallpox either get well or die, but not so with the butter; he always lives and that to butt. In his list of prepositions, adverbs or conjunctions "but" is always placed first. You say to him, "Mr. A. is a fine fellow." "Yes," will come the labored reply, "but I don't like the clothes he wears;" or "he has too big a nose." Should you in passing note the condition of the weather as, "It is a fine day," "Yes," the butter will reply, "but it's too warm," or "it's too hot." So you find those who are putting the "but" into everything they say. The butter is found in labor organizations, in societies, in lodges and in church. The worst form of him is found in church. The religious "butter" is the most dangerous bacillus. There is no remedy known to religious theraputics to counteract his influence. If the pastor attempts to treat him he is apt to get a "butt" that will knock him out of the pulpit. If the church officials attempt to deal with him a split is apt to be caused in the fold and the "come-outers" turned into a faction of "butters." About the only thing to do with the chronic "butter" is to let him "butt."

THE HAND OF GOD IN HISTORY. (469)

Psa. 121:7, 8; Psa. 118:6.

Once during the later years of the Revolutionary War, Col. Tarleton heard that Jefferson was at Monticello and that the Virginia legislature was in session at Charlottesville, a few miles away. He thought he saw his opportunity to capture all the Virginia leaders at once. While the family at Monticello were at breakfast, a horseman came dashing up the hill, shouting, "Fly for your lives! The British are coming!" Then he told Jefferson that Tarleton, with two hundred and fifty dragoons, had galloped into Louisa, twenty miles away, at midnight. Jefferson hastily sent his family to a place of safety, delaying, himself, to gather up certain precious papers. He listened, but heard no sound of horse's hoofs coming up the mountain. He rode to a point whence he could look down on Charlottesville. All seemed quiet there. Deeming it a false alarm, he turned back to the house. As he did so, he saw that his sword was missing, having fallen from the scabbard. He turned to search for it, and, looking down on Charlottesville again, saw that armed horsemen filled the streets. He could see some of them already on the road to Monticello, galloping at full speed. Jefferson put spurs to his horse and rode swiftly away. His fallen sword had saved him from capture.—*Chas. Morris, in Heroes of Progress.*

A BOY'S RESOLUTIONS. (470)

1 Thess. 4:11, 12; Prov. 20:11.

One day, in 1779, a sturdy German lad of sixteen, trudged along the country road leading from the village of Waldorf, a small bundle of clothes over his shoulder, and German coins worth about two dollars in his pocket. He was going out to seek his fortune in the great world. He tells us: "Soon after I left the village I sat down under a tree to rest, and there I made three resolutions—to be honest, to be industrious, and not to gamble." Today the boy's name and that of his native village are commemorated in the Waldorf-Astoria, the greatest hotel in New York. For thus it was that John Jacob Astor started out to win his way in the world.—*Chas. Morris, in Heroes of Progress.*

TWO OF US. (471)

Psa. 91:15; Psa. 50:15.

A group of rough boys were demanding some evil deed of a smaller boy.

"I can't do it," he said.

"What's the reason you can't? You will have to. I tell you. We are going to make you do it whether you want to or not. We are all of us against you alone, and how are you going to help yourself?"

The boy who was beset with such overwhelming odds as this was silent for a moment, and then he said: "I can't do it; it's wrong, it's mean, and I can't do a mean thing. I am not as much alone as you think I am, either. There are two of us, and the other one has always been more than a match for all that have come against him."

"Two of you," sneered the other boy, "and where's your partner, I'd like to know? Why doesn't he show up? He's a pretty fellow to leave you in the lurch. Much help you'll get from him! I guess you'll be used up before he comes."

"No, I shall not," answered the other boy, quietly, "for he is here now. It is just as I told you; there are two of us, and the other one is—God."

The leader of the rough boys started back in amazement. He had not expected such an answer as this. He looked for a moment into the determined face of the little fellow before him, and then, casting a sheepish glance at his companions around him, he said: "Come on, fellows; let him alone. There is no use fooling with such a chap as that." And away they went, leaving the younger boy triumphant.

PRAYER FOR OTHERS. (472)

Job 42:10.

Gipsy Smith, in his Autobiography, tells of meeting on the street a young man who came to many of the services, but who was not a Christian. On finding that he could not be at the meeting that evening, Mr. Smith asked him, "Well, then, will you pray for me?"

The man looked aghast, and then said, "Do you know you are asking a man to pray for you who does not pray for himself?"

Mr. Smith persisted, and the man again replied, "I have not prayed for years; I should not know what to say."

"O, I will tell you what to say," and I took out a scrap of paper and wrote, "O God, bless Gipsy Smith tonight, and help him to preach thy gospel in the power of the Holy Spirit, so that sinners may be converted. For Christ's sake." Then I said, "Will you kneel down and say these words for me tonight?"

He stood still as a rock for a minute or two, then suddenly gripping my hand, he said, "I will!" and turning round abruptly, went away.

On the following night I kept a sharp lookout for him, and great was my joy when I saw him come into church. He walked straight up to me, with a gracious smile on his kind face.

"You knew what you were up to. You knew what you were doing, you did."

"Well," I said, "did you fulfill your promise?"

"Yes, but when I knelt down to pray for you I felt that I was the meanest man in America. I had neglected my God and Father for years. In the distress of my heart I could not utter the words of the prayer that you wrote for me. I cried, 'God be merciful to me a sinner,' and he was merciful, and he saved me. And then I prayed for you."

KEEP YOURSELVES FROM IDOLS. (473)

1 John 5: 21.

Another incident related by Gipsy Smith is this: At the close of one service a mother came to him with her little boy, asking if he would shake hands with the child, saying, "I think if the Lord spares him to grow up to

be a man it will be nice for him to say, 'I shook hands with a gipsy whom God had saved, and taken out of his tent to be a preacher. That gipsy led my mother to Christ. I think that by shaking hands with you the incident will be fastened on his mind forever."

So I held out my hand to the little fellow, and he pushed his left hand to me.

"My boy, is there anything the matter with your right hand? Is it well and strong like this one?"

"Yes, sir."

"Well, then, I will not shake hands with the left. I must have the right one."

Still he kept his right hand behind his back, and the only thing which moved in his face were his eyes, which seemed to grow bigger and bigger. Pointing to a group of people, I said: "You see those people? They are waiting for me, and unless you are quick I shall go to them before we have shaken hands." When he thought I was really going he pulled his little right hand from behind his back and pushed it toward me. But now it was shut. I said, "Open your hand." He seemed very loath indeed to do so, but after much coaxing the tight, obstinate little fingers gave way and his hand opened. There in the palm lay three or four marbles. The little fellow could not take my hand because of his playthings.

And many a man misses the hand that was pierced because of his playthings. "Little children, keep yourselves from idols," or, as the Scot said, "Wee bairnies, keep yersels frae dolls."

RECEIVING NOT GIVING. (474)
1 Cor. 3:22.

There is an old Dutch picture of a little child, dropping a cherished toy from its hands; and at first sight, its action seems unintelligible, until, at the corner of the picture, the eye is attracted to a white dove winging its flight toward the emptied outstretched hands. Similarly we are prepared to forego a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the giving up side, but on the receiving side. Keep in mind the old Hebrew word for consecration, to fill the hand.—*Myer.*

GROWTH. (475)
2 Cor. 9:6.

Some one has said rather quaintly, "If you are not too large for a place, you are too small for it." The thought is, that a man must be fit for more than the thing which he is now doing, must not be content with just rubbing along and giving sufficient satisfaction so that he is not turned off. He must become continually too large for his place, and so be continually rising to something higher as fast as opportunities open. If he does not cultivate this spirit, he will deteriorate, and before long become too small for the place he has held. He must go up or down.—*Zion's Herald.*

A THOUSAND FOLD. (476)
Matt. 19:29.

A certain rich Hindoo had confessed Christ, and was cast out of his home and deprived of all his possessions.

"Let him come to me," said an English Judge, "and if he is a true Christian, he will not mind working. He shall be attendant-bearer of my little son."

So Norbudur came, and humbly took his place as a servant in the household.

Every evening, after dinner, the Judge had the whole household assembled for prayers, and he would read to them in their own language, from the New Testament. One evening he came to the verse: "Every one that hath forsaken houses or brethren . . . or wife, or children, or lands, for my name's sake, shall receive an hundred fold."

The Judge paused.

"Now," he said, "none of us have left houses and lands and wife and children for Christ's sake—except one. Norbudur," and he looked at the bearer, "will you tell us? Is it true what this verse says?"

Quietly Norbudur rose, took up the Mahratti Testament, and read the verse through.

Then he raised his head and spoke—

"He says he gives a hundred-fold. I know he gives a thousand-fold.—*Missionary Witness.*

Quotable Poetry

THE NAZARENE. (477)

"So the Nazarene is dead,"
Caiaphas the High Priest said.
"His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as he
Perish on the shameful tree,
And our holy Temple's law
Be kept free from ev'ry flaw;
For the Temple must have sway
Till heaven and earth shall pass away."
"So the Nazarene is dead,"
Caiaphas the High Priest said.

"So the Nazarene is dead,"
In his palace Pilate said.
"Good his words and just his life,
But the priests who stirred up strife,
Said his followers would be
From imperial Rome set free,
Vain their plotting and their care—
All the yoke of Rome must bear—
Rome that will forever stand
Mighty Lord of every land."
"So the Nazarene is dead,"
In his palace Pilate said.

The Temple now has passed away,
Ended Rome's imperial day,
But the Nazarene still lives,
Peace to myriad souls he gives,
Lives in gentle words and deeds,
In all that meets the spirit's needs,
And the cross on which he died
By his death is sanctified;
Hosts in many lands acclaim
The crucified one by his name;
In their faithful hearts are seen
The ever-living Nazarene.
Priest and Pilate both have said
That the Nazarene is dead.
False their wisdom—false their lore—
He lives now and evermore.

—*William E. A. Axon.*

THE TENANT. (478)

This body is my house—it is not I;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are?
What though the crumbling walls turn dust and loam—
I shall have left them for a larger home.
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot!
When thou, clay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.
Through uncompleted silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarch'd the dividing sea.
This body is my house—it is not I;
Triumphantly in this faith I live, and die.

—*Frederick Lawrence Knowles.*

LIFE IS LORD OF DEATH. (479)

How strange it seems, with so much gone
Of life and love, to still live on!
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er,
Those lighted faces smile no more.
We tread the path their feet have worn,
We sit beneath their orchard trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No step is on the conscious floor!
Yet Love will dream, and Faith will trust,
(Since He who knows our need is just)
That somehow, somewhere, meet we must.
Alas, for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marble play!
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—*Whittier.*

EMANCIPATION. (480)

Why be afraid of Death, as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!
Why should you be forlorn? Death only husks the corn;
Why should you fear to meet the thresher of the wheat?
Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.
Why should it be a wrench to leave your wooden bench?
Why not with happy shout run home when school is out?
"The dear ones left behind." O foolish one, and blind,
A day, and you will meet; a night, and you will greet!
This is the death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life,
And joy without a fear, and smile without a tear,
And work, nor care to rest, and find the last the best.

—*The late Maltbie D. Babcock, D. D.*

LONGING. (481)

To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so,
Helps make the soul immortal.

—*James R. Lowell.*

AT EASTER TIME. (482)

Ring, happy bells of Easter time!
The world is glad to hear your chime.
Across wide fields of melting snow
The winds of summer softly blow,
And birds and streams repeat the chime
Of Easter time.

Ring, happy bells of Easter time!
The world takes up your chant sublime,
"The Lord is risen!" The night of fear
Has passed away, and heaven draws near;
We breathe the air of that blest clime
At Easter time.

Ring, happy bells of Easter time!
Our happy hearts give back your chime.
"The Lord is risen!" We die no more;
He opens wide the heavenly door;
He meets us, while to him we climb,
At Easter time!

—*Lucy Larcom.*

Open the Door of Your Heart

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room,
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart.

—*Edward Everett Hale.*

THE ECCLESIASTICAL YEAR—MARCH

By G. B. F. Hallock, D. D.

Palm Sunday

THE CONTRAST BEWEEN TWO KINGS. (483)

"Took the branches of the palm trees, and went forth to meet him." John 12: 13.

An eloquent preacher, commenting on this scene, recalls the immense host which accompanied Xerxes in his attempted conquest of Greece—a concourse gathered together from the Indies to the Libyan Desert; a sea of nations rolling on in serried waves, with turbans and helmets of brass and steel, of silver and gold—and which was seven days and seven nights without intermission and under the stimulus of the lash in crossing the boat-bridges of the Hellespont; and as they took their line of march, they all moved on with exultation, and strewed branches in the pathway of their king. But what a contrast in spirit, in purpose, and in result between that occasion and this! There a vast army, held together by the bands of military force, and moving in abject submission; here a spontaneous multitude, kindling with impulses of wonder and of love. That, marching to a work of terror and of desolation; this, celebrating the achievements of a healing and restoring goodness. Here, among a rejoicing people, with eyes that had been blind turned toward him in beaming gratitude; with tongues that had been dumb crying hosannas to his name; with hands that once were impotent strewing branches and garments in his path, comes the King of Israel, the Saviour of mankind, in humble raiment and way-worn sandals, riding upon an ass.—*Rev. L. A. Banks, D. D.*

THE TRIUMPHAL ENTRY. (484)

John 12: 12-26.

I. Jesus Christ is the true King, and is riding triumphantly through the ages.

II. As these people cast their garments before Jesus as he rode in triumph, so we should cast our talents, our money, our time, all that we have, before him, and do all that we can to aid his cause, and hasten his success. It is a great privilege to have part in his triumph.

III. Enthusiasm is a good thing for every one, for any cause that is worthy of enthusiasm. A noble enthusiasm uplifts the soul. Christianity is not dull, lifeless, insipid. There never has been anything on God's earth so adapted to kindle all the enthusiasm of the soul, and to make it an enduring flame.

IV. It should be the desire of every heart to have a more personal, intimate acquaintance with Jesus.

V. We become acquainted with Jesus, by loving him, by working with him for his cause, by becoming like him in character, by studying his life and words.

VI. We should welcome every chance to make others acquainted with our Master.—*F. N. P.*

Good Friday

THE TRIUMPHAL HIGHWAY. (485)

From Bethany to Jerusalem the rough, rocky road ascends more than three hundred feet, and winds about the southern slope of the Mount of Olives, bringing the traveler on the other side of the ridge instantly to a full and wonderfully beautiful view of the "Holy City." Up this road and around this slope Christ made his entry into Jerusalem, riding on a colt over the palm branches strewn in his way by the multitude that cried, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord." It was along this same highway, too, that Jesus passed the next morning. Hungering, he approached a fig tree by the roadside, and finding that it bore "nothing but leaves," he said, "Let there be no fruit from thee henceforward forever." On the following day, as Jesus and the disciples were walking along this same way, Peter said, "Rabbi, behold, the fig tree which thou cursedst is withered." Christ replied, simply, "Have faith in God," and, as they passed on, explained how great things are possible to those who believe, nothing doubting.

The last earthly words of our Saviour were spoken to his followers as, together, they came out from Jerusalem along this road until, "they were over against Bethany: and he lifted up his hands, and blessed them."

In "Studies in Oriental Social Life," Dr. H. Clay Trumbull writes that "The ancient Oriental idea of a road, an idea which still has large prominence in the East and elsewhere, is of the highway of a king. Roads were originally built by the king, and for the king; and they were kept in repair, or put in repair, according to the king's need of them. Roads had their incidental advantages for the king's subjects, but only by the king's grace. . . . The Israelites were directed to build roads, or highways, through the Land of Promise when they should have it in possession. . . . From the Talmud we learn that each year a new order was issued for the inspection and repairing of the roads leading to Jerusalem, as well as those leading to the cities of refuge. The branches of all trees which bordered a road must be cut off at a height sufficient to permit a camel with his rider to pass under it, without danger of such a calamity as Absalom's." These suggestions aid us in picturing the road from Bethany to Jerusalem, which, whatever its exact condition during Christ's time, was a well-traveled one.—*F. W. Chamberlin.*

Easter

PALMS THAT NEVER WILT. (486)

Palm Sunday should never be restricted to a day. The section of the journey that lies just before the gates of death is too limited. Palms cost little. They grow by every wayside, and only await that some friendly hands may gather them. Withheld they perform no service. Throw them before the feet of your

friends. It may be that they will blunt the point of a thorn, or soften the hardness of a stone. We pass this way but once. Our palms wilt upon the earth, but who knows that they, too, will find their resurrection? For aught we know the palms now waving before the throne of God are the very ones upon which walked the Christ.—*The Presbyterian Journal.*

THE TRIUMPHAL ENTRY. (487)

John 12:12-26.

I. The object of this riding into Jerusalem was to set forth as in a living parable that Jesus was the Messiah, the expected king, and to present himself to the Jews for their acceptance. It was the final offer to those who had rejected him as a teacher, that they might accept him as the Messiah, and save themselves and their nation from destruction.

II. The Prince of Peace. He came as a king, but not on a war-horse, heralded by trumpets and clad in gorgeous array, for that would have caused the Jews to misunderstand the nature of his kingdom as if it were of this world, and would, as Dr. Gibson says, "have raised the standard of revolt against the Romans, and been the signal for tumult, bloodshed, and disastrous war." But he rode in the simplest fashion on an ass, the symbol of peace.

The humblest persons, the humblest things are transfigured with glory and joy, when made the instruments of our Lord's triumph. Jesus is the king of the whole earth; but he is the Prince of Peace; his victories are by the weapons of peace.

III. Casting garments in the way. Monier, in our own day, saw the way of a Persian ruler strewn with roses for three miles; while glass vessels filled with sugar were broken under his horse's feet,—the sugar being symbolical of prosperity.—*Prof. Isaac Hall.*

When Mordecai issued from the palace of Ahasuerus the streets (Targum on Esther) were strewn with myrtle." We are informed by Robinson in his "Biblical Researches" that "the Bethlehemites threw their garments under the feet of the English consul's horses at Damascus when they had come to implore his aid." —*Prof. F. Given.*

We should cast our garments, wealth, talents, character, deeds of love before Jesus, our king. He would ride through Africa and India and China,—shall we lend him our aid? The people praised Jesus for his wonderful works, but asked nothing for themselves.

IV. Christ's triumphal march down the ages. Jesus riding in this triumphal procession was an object lesson, a living parable, setting forth his triumphal march down the ages. Commerce, railroads, printing presses, inventions, wealth, civilization, are aiding his triumph, paving his way, and advancing his glory. All are cast down before him in his onward march.

But all this is possible, because one week after the triumphal procession at Jerusalem, Jesus, having made atonement for the sin of the world, rose again from the dead and is the everlasting, everliving Saviour, with all power and wisdom, guiding and inspiring his people. Only Easter Sunday can make Palm Sunday a true symbol and an eternal success.—*P.*

PALMS OF PRAISE. (488)

Life at the best is a way of stones and thorns. A palm here and there makes the journey smoother. We all need them, and many a life has come to naught because of their absence. Praise is often so much oil poured upon the hot journals of work.

Few realize the value of a kind word. It may be a palm branch thrown before a foot, sore and tired. Jesus himself was not beyond its recognition. Long he waited to hear the hosanna voices of the people. It was almost too late and still in time to cheer his approach to the cross.—*Rev. J. L. Scott.*

LATE OR LADEN. (489)

Some one has said that praise comes late or laden. With the Saviour it came late. Already the shadow of the cross fell upon him. But in most instances it comes even later than that. We praise the dead and forget the living. Funeral flowers soon wilt, but they are about the only kind that we cultivate. In almost every garden there is a lily too precious for life.

"If you have gentle words and looks, my friends,
To spare for me—if you have tears to shed
That I have suffered—keep them not, I pray,
Until I hear not, see not, being dead."

There is many a home desolate and many a heart dreary just because of this. The father has no word of cheer for his children; the husband no admiration for his wife. She plods on from day to day, unencouraged by the very one for whose love and admiration she lives her life. His harp has no strings to it. He may be unconscious of it all, but wounds unmeant may bleed to death.—*Rev. J. L. Scott.*

GOOD FRIDAY

FINISHED. (490)

"It is finished." John 19:30.

These simple words have reference to at least four things:

I. The life of suffering which he came to endure.

II. The prophecies which he came to fulfill.

III. The ceremonial law which he came to abolish.

IV. The redemption which he came to secure.—*Author Unknown.*

THE THREE CROSSES AT CALVARY. (491)

"And when they came to the place which is called Calvary, there they crucified him," etc. Luke 23:33.

I. The motive of the rulers in crucifying Christ between two malefactors: To make his death seem as odious as possible; to brand him as a great criminal.

II. The unforeseen result of their malice: The Cross became a tribunal. The scene at the Day of Judgment was foreshadowed. The Judge in the center; on one side a penitent,

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on the other an impenitent sinner. A malefactor became a witness to Christ's mighty, redeeming love.

Lessons:

1. The same cross attracts and repels.
2. The most hopeless may obtain mercy.
3. You may be near the means of salvation, but be lost.—*Author Unknown.*

CHRIST'S DEATH A VOLUNTARY ACT. (492)

"Therefore doth my Father love me, because I lay down my life, that I might take it again."—John 10 : 17.

I. The death of Christ was entirely voluntary. "I lay down my life."

1. He was laid under no obligation to die.

2. He was not subject to the natural law of dissolution.

3. He possessed power to defeat all the efforts of his foes.

II. Christ possessed power to resume the life which he voluntarily laid down. "That I might take it again." This proves—

1. His divinity.

2. His ability to save his people from the power of death.

III. By submitting to a painful death, Jesus secured the peculiar love of his Father. "Therefore doth My Father love Me." The Son must ever have been the great object of the Father's love; but in consequence of his accomplishing the great work of redemption, he became specially dear to the Father. We should learn from this:

1. To love Jesus, who laid down his life for us.
2. To imitate him in his obedience to God, and then we will share in his glory.—*Author Unknown.*

JESUS CRUCIFIED. (493)

"And sitting down they watched him there." Matt. 28 : 36.

Calvary was a contrast. Such a contradiction the world had never before seen. Benevolence was set over against malevolence. It was puny man seeking to crucify God.

I. "Sitting down, they watched him there." Little of the real meaning of that sad spectacle was it that the hardened Romans and the blind Pharisees saw. On a cross, probably of the Latin form, hung the agonizing Nazarene. That the cross was of the form where the upright beam projected above the horizontal one appears from the fact of the superscription which was placed over our Lord's head, which declared with a meaning that was actual, though meant to be ironical: "This is Jesus, the King of the Jews." Such "accusations" were generally inscribed in black letters on boards smeared with white gypsum. The inscription was in Greek, the language of culture, Latin, the language of power, and Hebrew, the tongue of true religion. Thus the name of the Christ announces itself to the world in every aspect of the world's life.

II. The contrast of the Cross, however, was more than a contrast downward toward the executioners of Jesus. It was also a contrast literally, toward the two brigands who hung one on either side of Christ. Happily, one of these wretches before he died made himself, through that rare thing, an eleventh hour repentance, spiritually one with the Redeemer. But the other remained unrepentant, his obduracy of sin punctuated with many an oath and groan, differencing itself sharply from the calm, heroic demeanor of the suffering Messiah. From this we learn that there is nothing in mere pain calculated to convert men. Death beds have no magic force to change a heart that has for years deliberately surrendered itself to evil.

III. The mocking priests joined with the rude soldiery in adding insult to injury. Their ready arguments, which seemed so convincing to short-sighted worldliness, amounted to this: If this is the royal Son of God, he can, and, therefore, he certainly will, save himself. But the selfish human conclusion did not follow from the divine premise.

IV. These watchers at the Cross looked only upon the outside of the strange spectacle. It was to them merely an execution, not a sacrifice that was predestined ages before in the marvelous counsel of God and meant to serve as the only basis of hope for a lost race. Yet this was more than a drama, it was actual deed. As we watch the Cross, not with cruel unconcern, but with reverent awe, we discern there a wonderful practical exercise of the grace of God, who is just and yet the justifier of him who believes upon his Son, Jesus Christ.

V. The great question, then, for each soul is this: What is my attitude to the Cross of Christ? All have some attitude toward it. It is a question of being either a friend or a foe, a critic or a convert. Which? There is no neutral ground. It is either love or hate, pity or persecution for the One who hangs bleeding on that tree.

IV. The Cross teaches us not only what divine love is, but also what sin costs. Sin is the costliest thing in the universe. Even the Son of God was obliged to pay a tremendous price for our redemption. None can study Calvary and say that sin is a trivial thing. And it was through no fault of his own, but as our substitute that Christ suffered all that, who loved us, and, because he had no better gift to give, gave himself for us.

We of this later time, standing afar off, look back at the Cross through the misty corridors of history. We hear the distant echoes of its cries, the rude raillery of the Romans, the sneers of the Pharisees, and the agonizing, yet subdued, exclamations of the Christ who hung upon that tree. And as we watch, the low mound of Golgotha seems gradually to be tinged with a golden glory. The Cross becomes a radiant center. A crown of divine benediction seems to descend upon it while the heavens open and a voice repeats: "This is my beloved Son, in whom I am well pleased. Hear Him!"—*Author Unknown.*

EASTER

Texts and Themes

Christ's Resurrection and Ours. 1 Cor. 6:14.
The Blessed Dead. 1 Thess. 4:14.
Christ Is Our Life. John 1:4.
The Power of His Resurrection. Rom. 6:3-13.
Christ Victor. 1 Cor. 15:51-58.
The Redemption of Our Bodies. Rom. 8:19-23.
Our Attitude Toward Death. Ps. 23:4.

PENTECOSTAL POWER. (494)

As you claim forgiveness from the hand of the dying Christ, you must claim your Pentecost from the hand of the risen Christ.—*F. B. Meyer.*

HEAVEN AND EASTER. (495)

The thought of heaven and the thought of Easter are woven together so closely that they cannot be separated. The comfort Easter brings is brought us straight from heaven, where He sits, and intercedes for us, who says, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house there are many mansions. If it were not so, I would have told you."—*M. E. S.*

BETTER YET. (496)

The resurrection is evidence of the fact that the soul survives death, and not only continues to live, but also is better equipped for happiness and service than it was on earth.—*Congregationalist.*

SHALL RISE. (497)

Among the buildings destroyed by the great fire of London in 1666 was old St. Paul's Cathedral. The great architect, Sir Christopher Wren, was directed to build a new one. When the location for the center of the new dome was decided upon, a workman was ordered to lay a stone on the spot as a guide for the stone masons. He picked up a fragment of a gravestone from an old burial place near by. Its inscription was gone, with the exception of one word: *"Resurgam!"* ("I shall rise again!")

A LIVING HOPE. (498)

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of everyone, it took a new start in life, and bore rich fruit. What was the source of its new life? That was the query of all who knew it. An examination revealed the secret. With a marvellous vegetable instinct, it sent out a shoot which ran along and over a narrow sheep bridge and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its life. Even so, the resurrection of Jesus Christ bridges the river of death that flows between earth and Heaven. —*Dr. David Gregg.*

THE ROSE OF JERICHO. (499)

There is a plant known as the rose of Jericho which flourishes in lack of all things in which plants delight—in the hot desert, in the rocky crevices, by the dusty waysides, in the rubbish heap, even more, the fierce sirocco will sometimes tear it from its place and fling it far out upon the ocean, and there, driven by the storms, and tossed by the salt waves, it still lives and grows. So it is possible for our spiritual life to grow in any and all circumstances where we may be cast—in sorrow, in hardship, in misfortune, in suffering. A deathless life is in us, and we should be unconquerable. This is the message of Easter.

THE EASTER THEME. (500)

We almost hold our breath as we approach the Easter theme and the Easter festival. A hush comes over our spirits, for are we not to witness again that wondrous resurrection miracle?

Jesus teaches all there is to know, and all we can desire to know, about the resurrection, for he himself "became the first fruits of them that slept." Jesus came to answer as no one else could ever answer the question forever coming up in the human heart, "If a man die shall he live again?"—*Presbyterian Journal.*

NOT DOUBTED. (501)

Napoleon is said to have asked the poet Wieland, during the congress of Erfurt, whether he doubted that Jesus ever died and rose again, to which Wieland promptly and emphatically replied that he did not, adding that, with equal right, a thousand years hence, men might deny the existence of Napoleon and the battle of Jena. The Emperor smiled and said, "Very good."

RESURRECTION PROOF. (502)

Somebody said to Richelieu: "I could establish as good a religion as Jesus Christ, if I could only get a start in the world. How shall I get a start?" "I will advise you," said Richelieu, "to become such a reformer, such a leader of the race in truth, that the race will crucify you inside of three years, and then show such divine power as to rise from the grave in three days."—*Bishop J. W. Bashford.*

THE EASTER THOUGHT. (503)

It is in the world's hope and assurance. It is in the burst of light through the gloom of doubt. It is in the great and beautiful response to the soul's inmost questioning and yearning to live again. Yes, those who leave us in sorrow and we, too, shall live again, and there is a meeting time appointed. The resurrection is an established historical fact, and our assurance of immortality is an abiding comfort. "I am the resurrection." Immortal truth flashed in a sentence to an audience of one woman! It has turned the clouds of all the ages inside out and revealed their silver lining. It softens the pillow of mourning millions. It makes Paul's declaration radiant, "To die is gain." No wonder Easter is coming to be more elaborately celebrated than Christmas. Round the world is heard the glad acclaim. He is risen! That musical note

peals from the organ in majestic cathedral, but also reverberates among the mountain peaks from the horn of the Alpine shepherd boy. Every blade of grass and every bud of spring tells the story of life after death. He is risen, let all the earth rejoice!—*World Evangel.*

OUR EASTER JOY. (504)

When Spring comes back, radiant in sunshine, with cheery winds, unfettered streams, and flowers embroidering her garments new, we feel the pulse of a gladness that thrills the whole earth.

Easter comes, too, in the Springtime; the coronation of the year, the triumphant festival of the Christian church, comes, bringing the exultant memories of the resurrection. Whatever have been our sorrows, we are called in the Easter-tide to rejoice, called with uplifted heart and voice to sing "The Lord is risen." Once again our hearts are stirred by the wonderful story of our Saviour's death upon the cross. On Good Friday we enter again into the gloom and shadow, realizing how our redemption was won, trying to appreciate, though faintly, the price that was paid when Jesus said, "It is finished."

Then, in the glory and gladness of Easter morning we carry our flowers to adorn the church, and our songs arise, in unison with the songs of the ransomed, their burden, "He is risen!"—*M. E. S.*

NOTHING LESS THAN CERTAINTY. (505)

On the tremendous question of the resurrection of our loved ones and our reunion with them, our yearning hearts are satisfied with nothing less than certainty. Poetic fancies are gossamer; analogies from the sprouting of seeds and bulbs, probabilities, intuitions, and all philosophizings are too shadowy to rear a solid faith on. We demand absolute certainty, and there are just two truths that can give it. The first one is the actual fact of Christ's own resurrection from the death-slumber; the second is his omnipotent assurance that all they who sleep in him shall be raised up and be where he is forevermore. Those early Christians were wise in their generation when they carved on the tombs of the martyrs, *In Jesu Christo obdormivit*—In Jesus Christ he fell asleep.—*Selected.*

RESPONSIBILITY FOR THE EASTER HOPE. (506)

Paul said that he was in debt both to the Greek and to the barbarian on account of the added light which he had received. The man who has eyes is under obligation to help the blind. The way men rise up to this in times of emergency is very encouraging. When the Bowery mission lodging-house was burned recently, William Fitzpatrick and Martin Stevenson occupied the same room, and were awakened at the same time by the cries of fire. Fitzpatrick is blind. As soon as Stevenson realized the danger, he took his blind roommate by the arm and led him toward the fire-escape. The crowd rushing past separated the pair. Fitzpatrick was swept to one of the windows. John Gordon, another lodger, seeing the blind man's helpless condition, gathered him up across his shoulders, and, elbowing his way through the crowd, carried his burden to the ground. Those of us who have come to rejoice in the gladness of our Easter faith are in debt to every man, woman and child, who are in fear of death and see no light beyond. We should seek to lead them to the light which has become so precious to us.—*Louis A. Banks, D. D.*

LIGHTED ANEW. (507)

A visitor to Russia tells of being present at an Easter celebration in a Greek church. The services began before the morning dawned. All the great company carried unlighted torches in their hands. The vast building was dark without a beam of light. At a certain moment a priest appeared, bearing a burning torch. At this one flame those near him lighted their torches, and from these others nearest to them. So the light spread till every torch in the vast church was burning, and the place was brilliant with light all kindled from one torch. So have the dark world's torches been lighted at the flame of the angel's lamp, which the women found burning in the open grave, that first Easter morning. So should our dim torches be lighted anew on this morning of blessed hope, as we remember again that the Lord is risen indeed.

HE HAD THE POWER. (508)

Jesus not only delighted in the proclamation of heavenly truth, but he was also fond of demonstration. So in a few instances he shows his power to restore life to the dead. Once a maiden, lying white and still on her couch in the death-chamber; once a young man, being carried on his bier to his place of burial; once a man who had been four days dead, and was already entombed, waiting for the final trump to call him forth from the sepulchres. And finally, himself bursting the barriers of his own tomb, by his own might robbing death of its prey, which for a little time held him captive, thus proving that he had power over the "last enemy," and was himself very life.

TESTIMONY. (509)

(1) Jesus taught that his body would rise from the tomb as a "sign." The Jews said "What sign showest thou unto us?" Jesus replies, "Destroy this temple, and in three days I will raise it up." The Jews thought he referred to the temple of stone. But John adds, "But he spake of the temple of his body." (John 2:19-22.)

(2) The angel, who rolled away the stone, and at whose descent the earth quaked, testifies, saying to Mary Magdalene and the "other Mary"; "Fear not; for ye seek Jesus who hath been crucified. He is not here, for he is risen, even as he said. Come, see the place where the Lord lay." (Matt. 28:5-6.)

(3) Peter entered the tomb and saw "the linen cloths lying and the napkin that was upon his head rolled up in a place by itself." (John 20:7-8.)

(4) Thomas said he would not believe unless he saw the prints of the nails and felt his

side. Jesus said to him, "Reach hither thy finger, and see my hands; and reach hither thy hand and put it unto my side." After the examination Thomas said, "My Lord and my God."

(5) Jesus himself settled the question. Appearing to his disciples who were frightened, supposing that they had beheld a "spirit," Jesus says, "See my hands and my feet, that it is I myself, handle me and see; for a spirit hath no flesh and bones as ye behold me having." (Luke 19:36-42.)—*Herald and Presbyter.*

THE RESURRECTION DECLARED. (510)

In no uncertain terms, and in language incapable of double meaning, Christ proclaims the great and glorious fact of the resurrection. He knew well how the heart of man was oppressed by the dread of death; how the soul panted for life, and clung to it with a tenacity born both of love for it and fear of its opposite. How it must have rejoiced his heart to whisper into the hearts of men the glorious hope, nay, rather, assurance, of the life beyond. Picture him as he takes the trembling hands of the heart-broken sisters in his and says, in a tone which must have strangely thrilled them: "Thy brother shall rise again." It was no new doctrine to Martha. Evidently the Master had opened up to their spiritual understanding the doctrine of the resurrection in its widest sweep, for she replied, "I know that he shall rise again in the resurrection at the last day."

She "knew" that; but the truth that he was teaching of an immediate "rising" she could not grasp. Of course not.—*Presbyterian Journal.*

THE RISEN CHRIST. (511)

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

I. He has conquered Physical Death.

1. He arose from the dead.
2. He raised others from the dead.
3. He promises to raise all from the dead on the last day. This comforts mourning hearts.

II. He has conquered Spiritual Death.

1. God is life. To be estranged from him is to be in death. This is the natural condition of man.
2. Through his word and the Holy Sacraments Jesus calls men out of death to life. The believers live in Christ.

III. He has conquered Eternal Death.

1. Eternal death—exclusion from the gracious presence and the beatific vision of God.
2. Jesus by his sufferings and death bore the eternal punishment for our sins and merited for us eternal life.
3. Natural death does not end all; there is a life of bliss beyond.—*From A Sermon.*

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D., Editor

The Naturalness of the Resurrection

REV. W. D. SEXTON, D. D., WASHINGTON HEIGHTS CHURCH, NEW YORK, N. Y.

Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.—Acts ii. 24.

The reign of law produces and maintains harmony in the material universe. In accordance with this divinely established harmony of the material universe there is such a thing as necessary sequence. Given certain conditions, and certain results must follow. That is, in the realm of the material, some things are impossible. It is impossible, for example, for two material bodies to occupy the same space at the same time. We may and we ought to project this law of harmony into the realm of the spiritual. Much harm has been done the cause of religion by assuming that the spiritual world is lawless. There is a law of sequence in spiritual things as in things material, some things are impossible in the spiritual realm. In our text we are brought face to face with one of these impossibilities. "It was not possible that he should be holden of it." It was an impossibility for Jesus not to rise from the dead. There would have been a violation of the natural sequence of things if he had not risen. This is contrary to the usual thought with reference to the resurrection. Men say that the resurrection of Jesus Christ was impossible, because such a resurrection would be a violation of the law of natural sequence, which is universal in its sweep. Even Christian people have been accustomed to look upon the resurrection as the most stupendous violation of natural sequence. I confess that this inspired declaration of Peter on the Day of Pentecost came to me as a distinct revelation that we have been looking at the resurrection in the wrong light in thus viewing it. "It was not possible that he should be holden of it." It would have been a violation of the nature of things if he had not risen. "His death was a miracle; it was quite impossible that it should be a perpetuated miracle." Instead of the resurrection being a violent break in the order of nature, it was the restoration of the order of nature. I am using the word natural here not as antithetical to the spiritual. The true antithesis of the spiritual is the material or the physical. Neither am I using the word natural in antithesis to the supernatural. Professor Drummond said very truthfully: "Things are natural or supernatural simply according to where one stands." But I am using the word natural here in antithesis to the disorderly, the inharmonious, the incongruous. For Jesus Christ not to have risen from the dead would have been inharmonious, disorderly, incongruous, a violent break in the law of natural sequence. This declaration of Peter in his Pentecostal sermon is not the only passage which presents this view of Christ's resurrection. In

the various passages in the Gospel narrative referring to this subject, his resurrection is usually spoken of as an imperious necessity. In the visit of the two disciples to the sepulcher on the first Easter morning, when John also entered in the tomb, this is the record which he gives of his experience: "And he saw and believed. For as yet they knew not the Scripture that he *must* rise from the dead." This necessity was not understood by the disciples until after the event. With the illuminating power of nineteen centuries of Christian history, we do not understand it. If they had understood the true nature of events they would have been expecting the resurrection. But after these centuries of Christian history we ought to be able to see even more clearly than they the relation of events to the demands of spiritual law. It will help us to see the full meaning of this declaration of the naturalness of Christ's resurrection, to note the contradictions involved in his being held under the power of death.

I. For Jesus not to have risen would have been a contradiction of his character. By the word character here I do not mean the moral quality of his being. I mean the expression of what he really is, in his very nature. It is admitted universally that the apostle John has given us in his narrative the deepest insight into the very nature of Jesus. His Gospel is not so much occupied with external incidents as with internal realities. In the presentation of that inner nature he uses certain words more frequently than others. One of the favorite words of this writer is life. It is one of the keynotes of his narrative. Just recall a few passages which present the very nature of Jesus. "In him was life, and the life was the light of men." "The Father hath life in himself: so hath he given to the Son to have life in himself." "I am the bread of life." "I am come that they might have life." And then the thrilling statement which he made as he talked with Martha about death: "I am the resurrection and the life." Now if these passages are a true statement of his nature, then to associate Jesus permanently with death is a contradiction in terms. Life and death are contradictory terms. And he is life itself. And so, though for a time he came under the power of death, it was not possible for him to be holden of it. I think there is a hint of this very thought in Peter's second recorded sermon after the resurrection. Speaking to his Jewish countrymen, he said: "Ye denied the holy and righteous one, . . . and killed the prince (author) of life, whom God raised from the dead." How could it be possible for the Author of Life, who had life in himself, an underived life, to come permanently under the dominion of death? We are brought, therefore, to this point—we must either deny these statements which make the person of Jesus and life synonymous, or admit the naturalness of the resurrection. Admitting these statements as expressing the real nature of Jesus, you see the exact harmony of the apostle's declaration. "It was not possible for him to be holden of it."

Viewing the nature of Jesus from another standpoint, we shall reach the same issue. Advancing from the inherent life of Jesus to the manifestation of that life in moral quality, we shall see a contradiction between that moral quality and permanent death. The supreme moral quality of Jesus was holiness. Holiness is more than sinlessness. It is sinlessness plus wholeness. Physical corruption is allied with moral corruption. It is logically inconceivable that a person who is both sinless and absolutely pure should be allied with physical corruption. This is the very thought which Peter immediately proceeds to develop. "It was not possible for him to be holden of it." "*For* David said concerning him, Thou wilt not give thy Holy One to see corruption." Holiness and corruption are contradictory. The glory of holiness must glorify the body in which it dwells.

II. For Jesus not to have risen would, secondly, have been a contradiction of his conduct. This follows logically from what has been already said. During his entire ministry he claimed and manifested complete power over the forces of life. This power was manifested in his miracles of healing. He loosed the tongue of the dumb, unstopped the ears of the deaf and opened the eyes of the blind. He brought new vigor to palsied limbs. He stood in the house of Jairus and by a simple word restored her to life who was dead. At Nain he stopped those who were bearing the dead body and with the voice of authority said, "Young man, I say unto thee, Arise. And he that was dead sat up and began to speak." Once more he stood by the sealed grave at Bethany and called with a loud voice, "Lazarus, come forth." Now, would it not be an incongruous thing for one who thus commanded disease and death itself to be permanently held by death? If he had ever failed for others we might fear he would fail for himself. When we bear in mind that this power was a part of his very nature, inherent and immutable, then we can see how it was not possible for him to be holden of death. For him to remain under the domain of death would have been a violent contradiction of his conduct.

III. Again, for Jesus not to have risen would have been a contradiction of his commission. He came that men might have life, and that they might have it abundantly. "I am the bread of life—the sustenance." But how could he permanently impart life to others if he remained under the power of death? He came that he might bring life and immortality to light in the Gospel. But how could he bring any real revelation of immortality if he gave no personal evidence of immortality? He came that he might destroy him that had the power of death. But how could he destroy him that had the power of death if he were destroyed by death? He came to make a propitiation for the sins of the whole world. But how could that expiation avail if he were permanently subject to death, which is the result of sin? For him to have remained under the power of death would have been to have no seal upon the efficacy of his life work. But his resurrection is the consummation of his commission. It

was the Father's benediction upon the Saviour's finished work. As Matheson has beautifully said: "Easter morning was the Father's audible 'Amen' to the work of Jesus"

The resurrection of Jesus was, therefore, in entire harmony with his character, his conduct and his divine commission. But this furnishes us only with a clear conception of the relation of Jesus' resurrection life to the life preceding his crucifixion. It was not the resurrection which gave him glory. It was his glory which caused the resurrection. It was not immortality conferred, but immortality emerging into view. It was the manifestation of inherent life. The practical value of this discussion lies in the fact that it casts a great light upon the nature of our resurrection. The basis of our belief in the resurrection to come, is the resurrection already realized in Jesus Christ. The life which constituted Christ's personality demanded resurrection as its necessary sequence. As believers, what is our life? It is nothing less than the Christ life. "He that hath the Son hath the life." In the very nature of things, the presence of that life guarantees both immortality and resurrection. Is not this the exact teaching of the Scripture? "If we are planted in the likeness of his death, we shall also be in the likeness of his resurrection." "He shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." The redemption wrought out by Jesus Christ extends to the body. We are united to him in our bodies as well as in our souls. One of the most beautiful things ever said on this subject is the statement of the Westminster catechism in regard to believers at death: "Their bodies, being united to Christ, do rest in their graves until the resurrection." Our bodies being united to Christ. There is a oneness, and therefore as it was not possible that he should be holden of death, neither will it be possible for us who are his to be holden of death. His Resurrection was a necessary sequence of his very being, and our resurrection is a necessary sequence of our union with his life. It is thus that death becomes the gateway of life. The apostle Paul reached the very summit of the true Easter glory in the climax of his matchless argument on the resurrection. "For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? —Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*The Treasury.*

Christ's Resurrection the Type of Ours

REV. F. B. MEYER, LONDON

Text: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The sons of Zarephath, Shunem and Nain were brought back from the dead, as was Lazarus and Eutychus, but these did not share in the resurrection. Their bodies were not changed from corruptible to incorruptible, from mortal to immortal; they were still death's prisoners on parole. But over the risen body of Christ, or his disciple, death has no power. Enoch and Elijah were "translated," "changed," like those who are alive at Christ's coming again; mortality was swallowed up of life.

Christ is the first-born of the dead; and his resurrection shows the law and method of ours. The points of resemblance we may indicate.

I. He rose, as we shall, by the power of the Holy Spirit. In each period of his life he was dependent upon the Spirit, and the same Spirit who had nestled to his heart in his baptism hovered over the grave in Joseph's garden; and on the third day loosed the pains of death, because it was not possible he should be holden of it. The Holy Spirit forgets no body which has been made his temple. He shall "quicken our mortal bodies."

II. His resurrection was unobtrusive, like all divine work; like the unfolding of flowers. The doors of our tombs will open on noiseless hinges; the fetters will drop lightly from our hands; our bodies will rise into immortal beauty like a dream.

III. His resurrection was leisurely. The burial clothes were folded and laid aside, as Christ without haste rose in majesty. God's children shall not go out by flight, for the Lord has gone before them, and his glory shall be their reward.

IV. His resurrection was irresistible. When Joseph and Nicodemus left him in the tomb, the guards tried to hold him fast. But God said, and will say for us: "Let my people go."

V. His risen body was like his mortal body. As in the buried seed, the principle of vitality was unchanged. His glorious body was different from the body of humiliation, yet it was the same. He could vanish and pass through doors, yet they knew him the same. So those that sleep in Jesus become fairer, swifter, more apt for service, yet wake with the endeared features, familiar tones, and to happy companionship.

VI. What Christ does in renewing our souls he will yet do in renewing our bodies. This will be the top stone in the edifice of redemption.—*F. B. Meyer.*

The Great Lodestone

REV. DAVID JAMES BURRELL, D. D., NEW YORK

Text: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

No living man can explain the peculiar properties of the native oxide of iron. It has been invested with a curious interest from time immemorial. It was originally called the Magnesian stone from the place where it was found in Asia Minor. We call it the lodestone or the magnet. In the absence of any satisfactory explanation of its phenomena all sorts of magical virtues were ascribed

to it. It was supposed to heal diseases; it was used also as a love philter. The alchemists and the conjurors made much of it. But while no one could explain it, one thing was admitted on all hands, to wit: its power of attraction. Sir Isaac Newton had a lodestone in a seal ring, weighing only three grains, which was capable of holding up seven hundred and fifty grains of iron. In the spiritual world the antitype or counterpart of the lodestone is Christ crucified. Here, also, is much of mystery. A simple lad can ask more questions in an hour concerning the great doctrines which center in the cross than the wisest theologian can answer in a lifetime. But one thing is beyond controversy, namely, its power of attraction. How the story of a crucified Nazarene should have been the great enlightening and evangelizing influence from the beginning until now is indeed a mystery; but the fact remains, and is precisely what Christ announced, "I, if I be lifted up from the earth will draw all men unto me."

Our crucified and risen Lord is drawing all men unto him.

I. One cause of the attractiveness of the Christian religion is its pre-eminent reasonableness. We are not asked to believe anything here which does not commend itself to brain and conscience and heart. When Nahash the Ammonite came up against Jabesh-Gilead and its inhabitants proposed to capitulate, he answered, "On this condition will I make a covenant with you, that I may thrust out all your right eyes." It is a mistake to think that any such is made upon those who approach the Gospel of Christ. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Come now, saith the Lord, let us reason together; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

II. Moreover, the attractive power of the gospel is largely due to its delightsomeness. The church of Jesus Christ is recruited from the multitude of young men and young women, such as naturally object to entering upon a life which has nothing of enjoyment to offer them. It would be in vain to entice them with a melancholy gospel. Blessed be God, we need not!

III. The attractiveness of the gospel lies, furthermore, in its helpfulness. For life is not all a merry-go-round. There are tasks to be performed and crosses to be borne. And therein God is our helper. He does not give us our religion and then leave us. He gives us a religion and himself along with it. "Lo, I am with you always, even unto the end."

He is with us helpfully in our common paths. In the story of the "Watchmaker of Geneva" occurs a paragraph like this: "The tools slipped and his work was spoiled. He laid it aside and repeated the attempt, and again unsuccessfully. A momentary expression of trouble came over his face, an impatient word escaped him. Then he closed his eyes, his lips moved, his trouble was gone, and he resumed his work." This is an experience common to all. We are bunglers at the best; "the tool slips" constantly. But oh! what strength is gotten from a moment's interview with Christ! He is never far from any one of us. The closing of our eyes is like the shutting of the closet-door which leaves us alone with him.

His help is vouchsafed also in our struggle against sin. The man who meets his evil passions with a firm reliance on divine help is sure of ultimate triumph. Of myself I can do nothing; I can do all things through Christ which strengtheneth me.

IV. Once more, the gospel attracts by reason of its hopefulness. We believe in life and immortality. Our three score years on earth are not our life time, but only the beginning of it. We are spending our schooldays here, preparing for eternal tasks and responsibilities. The true philosophy is that which pushes back the horizons indefinitely. By way of the cross we journey to the crown. We climb the rough paths to the stars.

These are some of the reasons why the gospel has attracted us and is attracting the multitudes of men. But however we may observe the elements of this attractive power, the Lodestone itself is a mystery still. The cross is foolishness to the Greek and to the Jew a stumbling block, and thus it always will be. But to those who seek salvation by faith it is the wisdom and the power of God.

At one time when Dr. Chamberlain was at Hyderabad, he was advised that if he continued to preach the gospel it must be at the peril of his life. In the morning when he came, as was his custom, to the marketplace, he found himself surrounded by an angry mob. They had torn up the paving-stones and stood ready to slay him. By an artifice he succeeded in getting them to listen to a story. He began with the Child in the manger, told of his marvelous life, how he healed the sick, opened the blind eyes, wiped away the lepers' spots, how he spake as never man spake concerning the great truths of the eternal life, how he lived so purely that no man could lay anything to his charge; he told of his calm demeanor before his judges, and finally of the hours of mortal anguish on the cross. As he proceeded he saw his hearers going to the street and dropping the paving-stones. There were tears in their eyes. "This is my story," said he; "stone me if you will." But they were willing to listen now; and from that time onward he was never hindered in his preaching. Oh, there is a wonderful power in the old story of Calvary! The marvel is that it does not touch all consciences and break all hearts. It has in it the secret of an endless life.

If these things are so, beloved, if the religion of Christ is reasonable, enjoyable, helpful, and hopeful, if it gladdens and saves and gladdens, surely, surely this is the religion for you and me.—*David James Burrell.*

The Circumstantial Evidence of the Resurrection of Christ

REV. R. A. TORREY, D. D., EVANGELIST

Text: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:14.

Beyond question the foundation truth preached in the early years of the church's history was the resurrection. Why should the apostles use this as the very cornerstone of their creed, if not well attested and firmly believed in? Furthermore, they laid down their lives for this doctrine. They stated that they had seen Jesus after his resurrection.

Of course, men may die for error, but in this case they would know whether they had seen Jesus or not, and they would not merely have been dying for error, but dying for a statement which they knew to be false. Furthermore, if the apostles really firmly believed, as is admitted, that Jesus rose from the dead, they had some facts upon which they founded their belief. These are the facts they would have related in recounting the story. If the facts were as recounted in the gospels, there is no possible escaping the conclusion that Jesus actually arose.

Furthermore, if Jesus had not risen, there would have been some evidence that he had not. His enemies would have found this evidence. But the apostles went up and down the very city where he had been crucified and proclaimed right to the face of the slayers that he had been raised, and no one could produce any evidence to the contrary. The best they could do was to say that the guards went to sleep and the disciples stole the body while the guards slept. Men who bear evidence to what happens while they are asleep are hardly credible witnesses.

Another known fact is the change in the day of rest. The early church came from among the Jews. From time immemorial the Jews had celebrated the seventh day of the week as their day of rest and worship; but we find the early Christians, in the Acts of the Apostles, and also in early Christian writings, assembling on the first day of the week. Nothing is harder than to change a holy day that has been celebrated for centuries and is one of the most cherished customs of the people.

What is especially significant about the change, is that it was changed by no express decree, but by general consent. Something tremendous must have happened that led to this change. The apostles asserted that what had happened on that day was the resurrection of Christ from the dead, and that is the most rational explanation; in fact, the only reasonable explanation of the change.

But the most significant fact of all is the change of the disciples—the moral transformation. At the time of the crucifixion of Christ we find the whole apostolic company filled with blank and utter despair. We see Peter, the leader of the apostolic company, denying his Lord three times with oaths and cursings. But a few days later we see this same man filled with a courage that nothing could shake.

We see Peter standing before the very council that had condemned Jesus to death, and saying to them: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Acts 4:10.

A little further on, when commanded by this council not to speak at all nor teach in the name of Jesus, we hear Peter and John answering: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we must but speak the things which we have seen and heard." (Acts 4:19-20.) A little later still, after arrest and imprisonment, when sternly arraigned by this council we hear Peter and the other apostles answering their demand that they should be silent about Jesus: "We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." (Acts 5: 29-32.) Something tremendous must have happened to account for such a radical and astounding moral transformation as this. Nothing short of the fact of the resurrection, of their having seen the risen Lord, will explain it.

These unquestionable facts are so impressive and so conclusive that even infidel and Jewish scholars now admit that the apostles believed that Jesus rose from the dead. Schenkel goes farther than did Ferdinand Baur and David Strauss, and says: "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion the grave of Jesus was found empty. It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion." These admissions are fatal to the rationalists that made them.

The third attempt at an explanation is that Jesus was not really dead when they took him from the cross, that his friends worked over him and brought him back to life, and what was supposed to be the appearance of the risen Lord was the appearance of one who has never been really dead, and was now merely resuscitated.

To sustain this view appeal has been made to the short time Jesus hung upon the cross, and to the fact, that history tells of one in the time of Josephus taken down from the cross and nursed back to life. But to this we answer, first, remember the events that preceded the crucifixion, the agony in the garden of Gethsemane, the awful ordeal of the four trials, the scourging, and the consequent physical condition in which all this left Jesus. Remember, too, the water and the blood that poured from the pierced side.

In the second place, we reply, his enemies would have taken, and did take, all necessary precautions against such a thing as this happening. (John 19:34.) We reply, in the third place, if Jesus had been merely resuscitated, he would have been so weak, such an utter physical wreck, that his reappearance would have been measured at its real value, and the moral transformation in the

disciples, for which we are trying to account, would still remain unaccounted for.

There is really but one weighty objection to the doctrine that Christ arose from the dead, and that is, "There is no conclusive evidence that anyone ever arose." To this a sufficient answer would be that, even if it were certain that no other ever arose, it would not at all prove that Jesus did not rise, for the life of Jesus was unique. His nature was unique. His character was unique. His mission was unique. His history was unique, and it is not to be wondered at, but rather to be expected that the issue of such a life should also be unique.

In the day of the great triumph of deism in England two of the most brilliant men in the denial of the supernatural were the eminent legal authorities, Gilbert West and Lord Littleton. These two men, who were put forward to crush the defenders of the supernatural in the Bible had a conference together. One of them said to the other that it would be difficult to maintain their position unless they disposed of the two bulwarks of Christianity, namely, the alleged resurrection of Jesus from the dead and the alleged conversion of Saul of Tarsus. Littleton undertook to write a book to show that Saul of Tarsus was never converted as is recorded in the Acts of the Apostles, but that his alleged conversion was a myth, if Gilbert West would write another book to show that the alleged resurrection of Christ from the dead was a myth.

West said to Littleton: "I shall have to depend on you for my facts, for I am somewhat rusty on the Bible," to which Littleton replied that he was counting on West, for he, too, was somewhat rusty on the Bible. One of them said to the other: "If we are to be honest in the matter, we ought at least to study the evidence," and this they undertook to do.

They had numerous conferences together while they were preparing their works. In one of these conferences West said to Littleton that there had been something on his mind for some time that he thought he ought to speak to him about, that as he had begun to study the evidence he was beginning to feel that there was something in it. Littleton replied that he was glad he had spoken about it, for he himself was somewhat shaken, as he had been studying the evidence for the conversion of Saul of Tarsus.

Finally, when the books were finished and the two men met, West said to Littleton: "Have you written your book?" He replied that he had, but he said: "West, as I have been studying the evidence and weighing it by the recognized law of legal evidence, I have become satisfied that Saul of Tarsus was converted as is stated in the Acts of the Apostles, and that Christianity is true, and I have written my book on that side." The book can be found today in first class libraries.

"Well," said West, "as I have studied the evidence for the resurrection of Jesus Christ from the dead, and have weighed it according to the acknowledged laws of evidence, I have become satisfied that Jesus really rose from the dead as recorded in the gospels, and have written my book on that side." This book can also be found in our libraries today.

Let any man of legal mind, and any man who is accustomed and competent to weigh evidence, yes, any man with fair reasoning powers, and above all, with perfect candor, sit down to study the facts regarding the resurrection of Jesus Christ from the dead, and he will become satisfied that beyond a peradventure Jesus rose from the dead as recorded in the gospels.—*R. A. Torrey.*

A Call to Work

REV. GEORGE T. HARRIS, CAMDEN, N. J.

Text: "Son, go work today in my vineyard." Matt. 21:28.

The text is a trumpet call to the church of God. A trumpet call to work. Christ came into this world to seek and to save the lost. This was his great object. His words and work, his life and death, his resurrection, his ascension and intercession, all tend toward this one great end, the salvation of men.

To men he, the anointed head of the church, has given the mission, and commission, "Go ye into all the world and preach the Gospel to every creature." This command is explicit and direct. With the command comes the responsibility to obey. Men around us are perishing, many without the knowledge of salvation.

The awful warning contained in Ezek. 33:6, should be carefully and prayerfully read by every professing Christian. "If the watchman see the sword approaching and blow not the trumpet, and the people be not warned, if the sword come and take away any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands."

The command is, "Go work," and he who gave the command also said: "If ye love me, keep my commandments." The work of saving men belongs to men. It is the work of men, true, divinely-qualified men, yet men.

There are four questions suggested in the text. Who? What? Where? When?

I. Who? The worker, this the first question suggested. Who are God's workers? There is only one answer, saved men and women, such as have a definite, clean experience, for blind guides are apt to lead others into the ditch.

The Christian worker should have a clear conception of the Scriptures, which reads: "This is the victory that overcometh the world, even our faith." Salvation means victory over sin and evil desire, victory in the name of Jesus; victory by the power of the Holy Ghost; victory, a trinity of victories over the world, flesh and devil; victory in temptation; victory in trial; victory at all times and everywhere.

It would seem that many in the church of God have but little knowledge of victory. Take an experience often given: "I ask an interest in your prayers. I am weak and unworthy, my trials and difficulties are many. I make many crooked paths, but I know that if I endure to the end, I shall be saved. If I

bear the cross, I shall wear the crown." And then at once sing: "His yoke is easy, his such an experience. We need victory in the life. Men of the world want victory. The Christian worker needs the spirit of Paul. "I can do all things through Christ, which strengtheneth me."

Many Christians say: "The world is looking at me." That's right, we are built to be looked at. Ye are living epistles to be read and known of all men. Men of the world have a right to look at the Christian, and looking they ought to see victory. Talking with a shipbuilder some time ago, he being an unconverted man, reference was made to a prominent man in the church, a class leader and a trustee. He, though a man of the world, said: "I believe in him. When God converted him it was a miracle. Had you known him as he was, you would have said so, too. Twenty-five years ago he was the worst drunkard in the community, dirty, low, degraded, but from his conversion until now, he has been a credit to the town." Victory, such victory, tells for God. The Christian should have that power by which the world and the powers of evil can be held in subjection. He should be able to exclaim: "Thanks be to God, which always causeth me to triumph."

II. The Christian worker should be emptied of self. There are many who have self in the way. Self is a great hindering cause. No man can be a success in Christian work, until emptied of self. He must get to that place when it is not what do I think? but what does God say?

Ambition, pride, love of honor and position, must not and will not exist in the one emptied of self.

The Christian emptied of self no longer says: "I did it," "My work," "My labors are successful," but exclaims: "It is the Lord!"

Peter, filled with the Holy Ghost, was able at the "Beautiful Gate" of the temple, to restore power to the helpless, lifeless limbs of a cripple. The people, amazed, gave glory to the apostles, but Peter pointed them to Jesus and said: "It is not by our power that this man has been made whole. It is Jesus."

Men emptied of self and filled by God, such as Luther, Wesley, Asbury, Finney, Spurgeon and Moody, shake the world.

III. The Christian worker must be a man of faith. Without faith it is impossible to please God. Before its power all obstructions vanish.

The man of faith is not ruled by circumstances, he is master of the situation. He sees the giants in the land, but is not afraid, and cries: "We are well able to go up and possess the land."

"Have faith in God" should be the motto of every Christian worker.

IV. The Christian worker must have a love for souls. This love is God-given. It is born of the Holy Ghost and is not acquired. A touch of Pentecostal fire will give it.

John Knox of Scotland had this love when he cried: "Give me Scotland or I die."

Love for souls, not for denomination, church. A love for poor, lost men.

V. Yet one more needed qualification for the Christian worker. Confidence in the Word of God. That it is God's Word. He must have no doubt in regard to its authority, authenticity, inspiration. "Thus saith the Lord," must be the rock of the Christian worker's confidence. These are some of the qualifications necessary to successful Christian, soul saving work. Look at them. Victory in life, emptied of self, faith in God, confidence in his word. What do you think of it? Does it seem too much? From a human standpoint it may, yet God can bestow all this and more.

Tarry until you are endued with power from on high. Tarry for the Holy Ghost who will bring every necessary qualification with him.

You will do more in twenty-four hours with the divine anointing than in twenty-four years without it.

Seek the Pentecostal power.—*George T. Harris.*

"Hold Fast Your Profession."

REV. T. W. HOOPER, D. D., CHRISTIANSBURG, VA.

Text:—Heb. 4: 14.—"Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."

In discussing this fundamental doctrine, let us first try to get a clear conception of this High Priest, and then look at some duties based on such an office.

I. Christ, the God-Man. He was "Jesus, the Son of God," Jesus the Saviour, the Redeemer, the God-man, who gave his life as a ransom for sinners. He was Jesus "the Lamb of God, which taketh away the sins of the world." He was Jesus the Redeemer, who "laid down his life for his friends." He was Jesus the Physician of souls, the Saviour of sinners. He was Jesus, the man Jesus; who was born of a woman, and yet had a sinless human nature that partook of human infirmity; that was athirst; that was an hungered; that sweat great drops of blood; that was crowned with thorns; that was nailed to the cross. Yes, he was Jesus, "the Man of sorrows," "the root and offspring of David," but "a root out of dry ground, without form or comeliness." He was Jesus, who "wept at the grave of Lazarus;" Jesus, who was the Son of a Carpenter; Jesus, who "trod the winepress alone," who spent a whole lifetime in poverty and humiliation; who died as a malefactor upon the cross, and was buried at the hands of charity.

But while he was all this, he was also "Jesus the Son of God." Not only a man, but "God manifest in the flesh." He was "Immanuel, God with us; God in human nature." "God and man in two distinct natures, but one person forever."

II. A sinless High Priest. Not only as to his person is he great, but as our High Priest, there are certain official functions that make him more conspicuous than all others that ever lived. In the very next verse, we read: "For we have not an High Priest which cannot be touched with the feeling of our infirmi-

ties; but was in all points tempted like as we are, yet without sin."

Here are eminent qualities that must ever elevate him very far above and beyond all other high priests that ever lived. He was sinless, perfectly sinless in his nature. He was holy, harmless, undefiled and separate from sinners. "He knew no sin, neither was there any guile in his mouth." He had no infirmities to acknowledge, no shortcomings to confess, no personal faults to depress him. When he went into the "Holy of Holies," it was not required that he should first sprinkle blood for his own sins. No, unlike all other priests, he went into the Holy of Holies without spot or blemish—"pure as God is pure, and holy as God is holy."

How striking the contrast with all these other priests.

Here then we have a High Priest who was not free from temptation, not devoid of trials and tribulations, not without a severe test of his divinity and human character. But while in all points tempted like as we are, yet it was "without sin." A sinless High Priest, and at the right hand of God!

III. The Friend of sinners. And then, too, notice: "We have not a High Priest who cannot be touched with a feeling of our infirmity." He is not like some of the priests among heathen nations, who shut themselves from the common people, and regard themselves too sacred and holy for such association. No, while here he was known as the friend of publicans and sinners; and now, exalted to the right hand of God as our High Priest, he can "be touched with a feeling of our infirmity." He knows how to succor them that are tempted; he appreciates all our weakness and all our frailties; he is not ignorant of Satan's devices, and knows how to shield us from all these envenomed shafts. And he not only knows what we need as a safeguard, but he gives us grace to conquer, shows us how to escape when we are tempted, and fights our battles for us against all these powers of darkness.

IV. Our profession. The injunction, "Let us hold fast our profession," is peculiar, but absolutely necessary.

Every Christian, as a matter of course, is a professor of religion. As such, we are under the most solemn vows to God, in regard to both principle and practice. Of our own accord, we have taken these solemn vows, and God has written them in his "Book of Remembrance." They are very strict and comprehensive in bearing, and we find it hard to keep these solemn vows, and to be steadfast in our profession. But here is a duty we have imposed upon ourselves, an obligation voluntarily taken, a responsibility we cannot shake off nor get rid of.

As to what we believe. There is not a member of the Church who does not profess to believe in the existence of God, in the truth of the Bible, in the Divinity and work of Christ as a Saviour, in the work of the Holy Spirit. There is not one who does not profess to believe in the necessity of the new birth, in the depravity of the human heart, in the immortality of the soul, in justification by faith, in sanctification by the Spirit, in the resurrection of the dead, in the final judgment, in the unspeakable splendors of heaven, and the retributions of an undone eternity.

These are grand, fundamental doctrines that are founded upon the Word of God. Theoretically, they are engrafted upon the creed of every professing Christian. But when we come to practice, do we "hold fast our profession?" Is there no latent spark of practical atheism in our minds and hearts? In other words, do we never practically doubt the very existence of such a God as the Bible describes? Is it not a fact, that sometimes we do act in ignorance of God, or defiance of God, or with a denial of the claims of that God, whose we are, and whom we ought to serve?

And then again, while we all profess to love, and to serve the Saviour, is this always the case? Do we always act as if we did? Are we always constrained by his love to "live, not unto ourselves, but unto him that loved us and gave himself for us?" Do we always study to know what his will is, what he wants us to be, and to do in his kingdom? Do we make inclination yield to a sense of duty?*T. W. Hooper.*

Lesson on Righteousness

ARTHUR T. PIERSON, D. D.

Text: Rom. 3: 9-26.—"What, then are we better than they," etc.

Here is one complete unfolding of righteousness, the center of the whole teaching not only of this Epistle, but of the New Testament and of the Bible. No subject is so important to understand, in its relation to our salvation. God is first of all righteous and must by his very perfections demand righteousness in man. Yet man is first of all unrighteous, and cannot make himself righteous. Here is then the problem of the ages, "How can man be just with God?" And here is God's answer. (Compare Gen. 15: 6; Habakkuk 2: 4.)

This passage contains seven complete statements or propositions and within their compass the whole divine theology of righteousness is embraced. Somewhere, once for all, every great truth is fully set forth in the Word of God. Here is the great exhaustive truth on this theme.

1. Unrighteousness of man is universal. Every man is a sinner. "There is none that doeth good, no, not one;" and man is wrong in everything, his eyes and hands and tongue and feet—inclusive of his whole being. Sin and guilt and need are in both senses universal facts.

2. Righteousness by the law impossible. "By the deeds of law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Once a sinner, always a sinner. He has broken the law as Moses did the table, and he cannot mend it. The law offers him no remedy, as a court offers no asylum to a criminal. It is in court that he is confronted with his sin and is compelled to see his guilt. Law, far from being a cleansing

power, is only a searchlight revealing the hopelessness of self-justification.

3. Righteousness is provided—Redemption apart from the law. God has made provision for sin, not by law but by grace. Since the law could provide no remedy, love has devised a deliverance. It is through substitution of the innocent for the guilty. His own Son has assumed our sin and atoned for our guilt. It is "through the redemption that is in Christ Jesus." Verse 25.

4. Righteousness is offered to all, and imputed to all believers. "Unto all, and upon all them that believe." There is no difference. "All have sinned and come short of the glory of God, and God will have mercy on all." This white robe is offered to every sinner, and actually invests every one who believes in Jesus. The offer is as universal as the sin: sufficient for all, efficient to all believers.

5. Righteousness is free and by grace. Grace favors undeserving sinners. It is the highest exhibition of God's love. Love gives and gives freely. We have nothing to do but to accept a free gift; in the nature of the case the gift of grace cannot be conditioned on any works of man; otherwise it would not be of grace but debt, not a gift but wages. It is free also on God's part—an unconstrained exercise of love.

6. Righteousness provides "for the remission of sins that are past through the forbearance of God." There is not only propitiation but probation. For the sake of Christ, God passes by our transgressions, suspending judgment and finality for the time to see whether we repent and believe. If so, he never returns to take up and judge our past sins. If not, he is compelled to judge us for them, and for the added sin of our rejection of pardon. Propitiation affords grounds for probation.

7. Righteousness is in God preserved from compromise with sin. God can remain just, and yet justify the sinner. He has provided for vindicating broken law and unholding its sanctions, and yet pardoning and justifying sinners. Love and law are in harmony forevermore.

We are told that this system of imputed righteousness is "witnessed by the law and the prophets." We may find all these sevenfold truths forecast in the Levitical system of sacrifice, and types of the Old Testament.

1. All the people had to appear before God as sinners, even the high priest must present a sin offering. (Heb. 8: 9.)

2. Legal righteousness was impossible alike to all and there was no provision for access to God but by blood. The hand of the offerer, laid on the vicarious victim, expressed for the Hebrew faith in the coming Deliverer; the slain lamb expiated guilt, and the scapegoat bore away the remembrance of it from before God.

The ark and mercy seat expressed the facts that the law was, in Christ, preserved unbroken, and that in him was the meeting-place between them and God. He magnified the law in obedience, satisfied it in penalty, justified it in substitution. The law witnessed that there is no approach to a holy God, and no remission of sins without blood. So also the prophets.

We may put these same seven truths in another form, and illustrate them by the figure of a garment:

1. Sin is a final forfeiture of all inherent righteousness. We are told of God that he covers himself with light as with a garment. (Psalm 104: 2.) Adam may have originally been so clothed with light, and his sin stripped him of this glorious covering and left him "naked," in a peculiar sense.

2. Hence righteousness must be derived from another, imputed, imparted; it could not be recovered. The Lord God made coats of skins and clothed them (Gen. 3: 21; compare Rev. 3: 4-18.) Only so can we "walk with him in white," "clothed in white raiment."

3. Man is, even as a believer, incapable of self-righteousness. All his own righteousness is but filthy rags (Isa. 44: 6.) As a native, preaching in Uganda, said: "When God weighs man's work all goes into the debit scale, even what we most pride ourselves on; and Christ's meritorious obedience alone in the credit side. When man weighs his own works he puts his good deeds in one scale and his evil deeds in the other, hoping the good may outweigh the evil."

4. The Adam life and the Christ life eternally and essentially differ. It is the infinite distance between law and grace. Law says: "This do and thou shalt live." Adam had life and was to keep it by obedience. But grace says: "Live and thou shalt do." Sin has forfeited life and until by faith we once more live, all works but dead works are impossible. Adam's righteousness was inherent, but not derived; ours is derived but not inherent. With Adam, obedience was the condition of life; with us life the condition of obedience.

5. The starting point, therefore, of all true work for God is the cross and the tomb of Christ? There is a beautiful significance in the displacing of the seventh day Sabbath by the Lord's Day rest. Old Testament saints worked six days and rested the seventh; we must learn to rest in the finished work of Christ and so prepare for all true work.

6. Redemption is due to grace, and grace is not an attribute of God but a voluntary exercise of life. It is not a matter of debt. God is under obligations to be holy and just and true; but he is not bound to be gracious, and this constitutes the unique charm of grace.

7. All boasting therefore is excluded. We can glory only in the Lord.

Benjamin Wills Newton suggests a grand lesson to be learned from the three crosses on Calvary. On one side of Christ an unrepentent thief dying in sin; on the other a penitent thief, believing and saved. As we therefore look from one to the other, "we pass from death into life through Jesus Christ our Lord." One cross stands for sin, both in as guilt and on as penalty; the other for sin in but not on; and the Holy One between, for sin on, but not found in.—*Arthur T. Pierson.*

A Valid Christianity for Today.

RIGHT REV. CHAS. D. WILLIAMS, D. D., BISHOP OF DETROIT.

The real thinking mind of the age knows that nothing, even in these days, will finally satisfy that deepest and most persistent hunger of the human heart, the need of a religion, except the old Gospel of Jesus, the essential Christianity of Christ. But it demands a form of that Christianity that shall be valid for today. What is a valid Christianity for today?

It is not a Christianity that is known by its roots, but a Christianity that is known by its fruits. The age requires of the ideal Christian that he shall at once open his mind freely and widely to all new light that is light indeed and yet keep his hold fast and firm upon the eternal spiritual verities; he must preserve the broadest possible intellectual hospitality, together with a keen, clear and profound spiritual insight and vision.

How shall we solve this difficult problem? How shall we hold faith and yet keep the mind open? Or shall we open the mind and yet hold the faith? How shall we combine intellectual hospitality with spiritual insight? I answer, that secret can be learned only through the spiritual experience of the obedient life. For example, he who reads the Old Book which the critics are sometimes assumed to have utterly discredited, seeking only for the illumination of life, shall find it still full of "The Word of God." For "deep shall answer unto deep," the depths of spiritual experience and conviction in the earnest soul today to the depths of conviction and experience in these men of old who walked with God. The Spirit that inspired them shall plead with the Spirit in us. There lies the secret of the perpetual youth and perennial vitality and validity of the Bible.

There are just two infallible tests for the truth of doctrines which Christ established, just two certain ways of arriving at the confidence of a certain faith which the Master has set before the feet of the humblest and blindest soul. And the path is so plain that the "way-faring man, though a fool, need not err therein." These rules are not intellectual or ecclesiastical or theological; they are wholly ethical and eminently practical. "Whosoever willeth to do the will shall know of the doctrine whether it be of God or whether I speak of myself;" and, "he that followeth me shall not walk in darkness but shall have the light of life." It is precisely the same law which modern science establishes for the testing of scientific truth and the finding of a scientific faith. Take your theories and turn them into working hypotheses. Apply them in your laboratories. If they prove themselves there, accept them; if they do not, reject them. So take Christ at his word. Surrender your will to him and see what He will do for your soul. The blindest skeptic can do that. Even a John Stuart Mill could say, "No man could do better than so to order his life as that Jesus Christ should approve of it." Do that persistently, faithfully, and you will find him growing upon your spiritual vision in wisdom and in wonder, in moral glory and spiritual splendor, until finally you fall at his feet with doubting Thomas, crying, "My Lord and My God." And your faith is secure.

This then is the first great call that comes to the Christian people today, as one has well put it, "To expand their hearts so that they shall be loving all men with Christ's own love; 'to rejoice with them that do rejoice, and to weep with them that weep' and plan for them that suffer; to bear the burdens of humanity with wise and helpful tenderness; to forswear aristocratic exclusiveness and to minister to men simply as men just as Jesus did."

Jesus addressed himelf to the fishermen and the peasant, that is, to the common man. He preached to the common people and he preached a Gospel of universal righteousness. He integrated, so far as he was able, the public conscience. He saw life whole and he made others see it whole. He connected his religion as immediately with the commonest and most secular aspects of life as with its most extraordinary acts of piety. He made common honesty, justice, truthfulness and integrity as much a part of the service of God as prayers and sacraments and even more than ceremonies and creeds. He implanted in the Christian conscience the primary and germinal principles of social justice and of civic and secular righteousness and left them there to do their work. And before that new Christian conscience, so co-ordinated and integrated, many a hateful institution like slavery and the degradation of women melted away. Before it the rotten fabrics of the Roman Empire itself crumbled into dust and a new and vastly better Christendom rose in its place.

This then is the call the Church should lift up with trumpet voice in the ears of her youth.

Here then lies the searching and final test of our modern Christianity. Can it produce such men today? If it can and will, it will prove itself to the conscience and mind of today "the power of God unto salvation." If it can not or will not, it must perish, whatever arguments may be alleged as to its authenticity and authority. In every age it has produced the saint who has met the needs of the day. Can it produce today the type of Christian who shall meet the needs of this age; the man of open mind and yet reverent faith, of intellectual hospitality and yet spiritual insight; the man of large heart with room for all that is human; and the man of solid conscience who rings true wherever you strike him, in whatever region or plane of his life?

I make no doubt that the Christianity of Christ can do all this. It has the inherent force and vitality to do it. But whether it will, remains for us who bear his name before the world today, particularly those of us who still face the future, to answer in the lives and careers that lie before us.—*Charles D. Williams.*

Cheerfulness to bear thy cross in patient strength is duty.

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, P. O. Box 322, Albany, N. Y.

Paid Sunday School Workers

It may be necessary after all to solve the problem of keeping up an adequate force of Sunday school teachers, especially in large city churches, by putting them on the pay roll of the church. There is nothing really wrong in such a proposition. The idea is a little new; that is all. A down town Presbyterian church in New York has recently installed several paid teachers. Another school has a paid director of Bible Study and two or three other schools are agitating the question of putting in a corps of paid teachers in the future—probably by next fall. There is one school in New York, however, which is on a paid basis throughout. It meets every Sunday morning at Teachers' College in West 120th street. With one exception the teachers are women. Pupils pay tuition and a small amount is paid to every teacher and to the superintendent's assistants in order that they may bear a business relation to the parents and supervisors and also that they may set aside more time than otherwise they could afford for such work. The head of the school is Frank M. McMurray, professor of the theory and art of teaching; Benjamin R. Andrews is director, Herbert T. Coleman, a graduate student of Teachers' College, is the superintendent, and Dr. Richard Morse Hodge, of Union Seminary, is lecturer on religious education. Prof. John A. MacVannel and Dr. G. Drayton Strayer, of Teachers' College, are supervisors. The pupils belong mostly to well-to-do families, only a few children taking advantage of the free scholarships. The school costs annually $2,000 for rooms, salaries of twelve teachers, music and incidentals. Two-thirds of this sum is met by tuition fees and the balance by subscriptions from outside sources.

INCEPTION OF THIS SCHOOL.

Two or three families living in the neighborhood of Teachers' College decided to hire a teacher rather than send their children to an ordinary Sunday school. At first the teacher called at the homes, but as the interest increased, and more families fell in with the plan, arrangements were made to use the chapel and some of the class rooms at Teachers' College for the school. At the end of the first season twenty children were enrolled, and at the end of the second year forty had enrolled, each of whom paid a tuition fee of $15. As the school grew it attracted the attention of professors at Columbia University and other educators who began to take an interest in the plan. This winter nearly one hundred children are in attendance, representing grades ranging from kindergarten to high school age, all of them under the care of women having a thorough knowledge of the subjects taught and who are trained in the art of giving instruction.

ATTENTION TO RELIGIOUS GROWTH.

Touching the work of the school Mr. Andrews says:

"Special care is had for the educational character of the school, but before all it is a school for the religious growth of its members. The school is earnestly Christian.

"The spirit of the teaching is more important than the facts taught. But to get the best results a pupil's interest in the Bible and Bible study must be awakened and kept awake—no easy task—as many Sunday school teachers will admit, and naturally a man or woman who has been trained to teach, who has acquired the best methods for imparting instruction, is likely to have more success in teaching the Bible than the average volunteer teacher.

"Contrary to what some people imagine, we have no examinations here, no system of marks or awards, no diplomas."

SOME SPECIAL FEATURES.

The children are graded as in a week day school, and the same course of study with its parts arranged for children of different ages, is followed year after year, pupils going from one grade to another till they reach the high school grade represented by boys and girls from 14 to 16. Each grade includes from half a dozen to ten or twelve children and has a separate class room equipped with a large map of the country under discussion, a blackboard, pictures, etc. In opening the school general religious exercises, conducted by the superintendent, are held in the chapel. The Bible is read responsively, there is singing, prayer and an easily understood talk on some religious topic with application to home and school life, or a discussion of some happening in the religious world by both children and superintendent. At a recent meeting the topic was Dr. Grenfell's medical mission to Labrador. Dr. Grenfell was at that time in New York and was to give an address at Columbia University the next day. Ten boys and girls were prepared each with a few items descriptive of his work and the country in which he labored, which they had written down at the close of a short talk given by their teacher the week before in class. Informality marks the general exercises, strangers alternating with the superintendent or the director or the pupils in contributing the leading feature. The interest and animation of the children and adults present is remarkable. At 11 o'clock the classes retire to their class rooms for a fifty-five minute session of Bible study, fol-

lowing which they meet again in the chapel for brief closing exercises.

THE GRADING SYSTEM.

Consecutive study of the Bible is the striking feature of the grading system. Grade three studies the patriarchal period beginning with Abraham. Grade four studies the Mosaic period, which includes the history of the exodus and the conquest of Canaan. Grade five covers the period of the judges from the time of David and Solomon down to the division of the kings. Grade six studies the remaining period of Old Testament history. Grades seven and eight study the life of Christ and the high school grades pursue the same subject and study also the life of St. Paul. Interwoven with these topics are biographies and autobiographies of modern religious leaders, and practical illustrations are given of how Christianity applies today to everyday life. There is no cut and dried lesson for every Sunday. Each teacher is free to follow individual methods to cover as much or as little of the portion of history assigned to her grade at one sitting as she sees fit, and to digress according to judgment.

VIEWS OF A TEACHER.

A teacher in this school who has charge of a class of boys and girls of eight and nine was asked if she could teach the lesson in the same interesting fashion were her class sandwiched between other classes in a large room after the manner of most Sunday schools. She answered:

"I am quite sure I could not do it. Were there no other quiet spot available I would take my class to the basement rather than teach them in a crowded room.

"No," she went on, "I do not give my pupils any work to do at home, no memorizing, no looking up references, no reading of the lesson even. All I ask is that they will repeat some time during the next week the lesson story I have told them to some one at home—to a relative, a playmate or an acquaintance.

"Why do I ask this? Because the effort to repeat it generally fixes a story in the mind and also shows the child how many links he or she has forgotten and inspires him or her to ask on review the next Sunday to have them supplied.

"I can't say that all my pupils always follow my suggestion in this particular, but the percentage which does is good."

INTERESTED CHILDREN.

There was a very deeply interested group of children before this teacher one Sunday when the review was about Moses and the children of Israel fed by manna in the desert. Sitting in a semi-circle they told the story in conversational style without referring at all to their Bible and they also discussed the point their teacher wanted them to catch—that the Israelites in their wanderings showed a propensity for fault-finding amounting almost to a talent. One small girl gravely explained that boys and girls who grumbled and made a fuss over every little hardship never did get on very fast, and a still smaller boy was of the opinion that the Israelites would have got to the promised land sooner had they complained less. Following the review, the story of the Israelites' battle with the Amalekites was taken up by the teacher. The pupils interrupted when they pleased, to ask questions. The story was not read from the Bible nor did the children follow the narrative in the Bible. The secret of this teacher's success may be gleaned from what she said in reply to a question of a visitor:

"With children of this age I consider it better to give the lesson in narrative form, emphasizing the salient points and passing over some others less important for the reason that when the children later on read it in the Bible they will be more apt to give attention to the points I have brought out, the facts they have discussed and let the others go."

"Had you twenty minutes instead of fifty in which to teach the lesson would you follow the same method?" was asked.

"I think so. And I would devote at least five of the twenty minutes to an informal chat with my pupils before beginning the lesson."

Systematic Bible Study

BY REV. W. Z. ALLEN.

While discussing church methods it might be well to consider some methods of promoting family religion and securing the devotional study of the Bible by our church members.

The need of this and the benefit of it is evident to every pastor and if this can be secured many of the other problems will find a natural solution.

In a certain state only three out of ninety churches of a certain denomination had provided for systematic Bible study by the entire congregaton. A prominent pastor in our capital city declared, "If there is a family in my congregation where a blessing is asked at the table, or where family prayers are observed, I do not know of it."

Here is a vital problem; to secure family devotions, and in some way relate the church in the house to the church in the community. Here are some of the advantages of a church furnishing a course of Bible readings for family devotions; it gives a better opportunity for the pastor to urge the necessity of the family altar. It is most helpful in preaching to know that the people have recently read a certain portion of scripture, especially is this true of expository preaching. The readings for a week constitute an admirable basis for Bible study in the prayer meeting where some plan of book study may be followed to advantage.

The preaching service, the prayer meeting and the family devotions may thus all be coordinated and a systematic and progressive study of the Bible be followed.

The best course and one that perfectly meets these needs is the *Daily Bible*, published by the World's Morning Watch Co., 541 Lexing-

ton avenue, New York. This may be secured for a nominal price for congregational purposes. It ought to be put into every home of the congregation; for those who are too indifferent to subscribe for it are the ones who need it most and if it is provided for them, and frequently called to their attention it will do good and induce them to cultivate the habit of daily devotion.

We followed this plan last year with excellent results and have ordered the *Daily Bible* for every family for this year as all desired it. The spiritual advantage of family religion is shown in the church by a deeper interest, better Bible study, a financial condition that secured an average of $8.38 for missions and benevolences and an increase of 20 per cent in membership. "Every scripture is inspired of God, and is profitable."

Goldfield, Ia.

That Big Boy and How to Get Him

Marion Lawrence is an expert in Sunday school work. He is general secretary of the International Sunday school convention and superintendent of the Washington street Congregational Sunday school at Toledo, O. Recently at a Sunday school convention in Utica, N. Y., he said some good things on reaching and holding the "big boy" for the Sunday school.

"Many of us say, 'You don't belong here; we want pretty curly-headed children here.' Not in those words, maybe, but it amounts to the same. When a fellow begins to rub his upper lip and wear a stand-up collar, he doesn't want to be called a child. The Sunday school is no more for children than for gray-headed men and women. We sing them out, too. I have heard in Sunday school a hymn like this: 'I Am Jesus' Little Lamb.' Well I know I am not. I weigh nearly 200 pounds and can prove it by my family that I am not always lamb-like. 'Two little hands to work for Jesus.' Imagine the men in the Bible class, wearing a No. 8 glove, singing that. (Applause.) It would be better, too, for babies to have less 'goo goo' talk. Be child-like, but not childish.

"Can the big boys be gotten in? Yes. Many churches have more boys than girls. How can it be done? Go for them. What is the strength of the Y. M. C. A.? Its young men for young men. Many hearts will be won through chums or companions. Treat them like men. Make it hard for them to get into your Sunday school and hard to get out. Boys do not want what comes too easily. Go for them systematically and personally. We all know the value of a personal invitation. The printed invitation doesn't go far. That one-cent stamp on the outside talks, and the first thing it says is, 'I am not worth two cents.' When the church of Christ gets after people with the spirit that is displayed in politics, it is going to win.

"The main question—How to hold them when you get them? is not so easy. I can only suggest. First of all, believe in boys. I don't believe in treating a boy different from a girl in the home. Many a boy is driven from the parlor to the sitting room, from the sitting room to kitchen, from kitchen to back yard, and from back yard to the devil."

Mr. Lawrence read a beautiful poem, taken from the Boston *Transcript*, which began, "What can a boy do and where can he stay, If he's always told to get out of the way."

"Be interested in what the boy is interested in. Give them something to do. Know them by name. Teach them positively, not negatively. Remember they are not machines. Be happy and cheerful. They are full of life and reason, too. Be tactful. Give them love and sympathy. It is a good thing to teach well, but it is better to love well. The problem of the boy is solved by that love that never gives up."

A Penny Chain

Some enterprising residents of Phoenixville, Pa., started a penny chain for raising money to pay off a debt and prevent proceedings in bankruptcy. The idea could be easily adapted to a church, Sunday school or young people's organization. Once started it would almost work itself. In Phoenixville an organization was effected called the Phoenixville Relief Fund.

The four officers of the organization each contributed one cent, and got pennies from five of their friends, who in turn procured a cent from each of five of their friends, and so forth, until a considerable proportion of the population of the town has contributed.

In adapting this plan to a Debt Fund or Organ Fund the amount could be fixed at a nickel or a quarter. The penny is preferable, however, as few could refuse, and many would get interested both in asking and giving who would contribute larger sums. The chief value of such methods is in the interest they arouse in the object for which the money is being raised.

A Unique "Calendar" Plan

Some women in Gloversville, New York, are carrying out a plan for raising some money for the Episcopal church which will net $500 without interfering with the regular income of the society. It is known as the "calendar" plan, and like the "penny chain" will almost work itself after it has been started. One woman who is known as the "Year" starts the fund with a contribution of $5. She in turn finds twelve other women who will give $2.50 each. The twelve are known as "Months." Each "Month" finds four women who are known as "Weeks" and who give $1.25 each. Each "Week" finds seven women who become "Days" and give $1.25 each. The "Days" give their money to the "Weeks," and the "Weeks" to the "Months," and the "Months" to the "Year," who at last will have a snug pile of over $500. The advantage of this plan is that it is definite. Each one enlisted knows exactly what is expected. Furthermore there is an element of good natured rivalry all down the line, beginning with the "Months" and

running on down to the "Days." It is a good clean plan, cultivating true benevolence, arousing interest and—above all getting the money. This plan could be modified in a number of ways. For instance the amounts could be increased or decreased so as to run in even dollars. Each "Month" could take a name and be known as "Mrs. January," "Mrs. July," etc. The weeks could be first, second, third and fourth, and the "Days" the regular calendar names. After the "Months" had been secured they could be divided into sides of six each and a contest started. Winter could be pitted against summer, and so on. There are many ways of using the idea without injuring it.

Hints on Pulpit Scripture Reading

Rev. Alfred A. Wright, dean of the Boston Correspondence School, a polished speaker, and an authority on pulpit elocution, has this to say about pulpit Scripture reading:

"Sacred elocution, like sacred rhetoric, has a place and a *dignity all its own*, comporting at once with the loftiness of Scripture themes, and with the reverence of the *most thoroughly consecrated* clergyman. Let the clergyman who has paid little heed to his subject *begin to practice* on the different sentiments, feelings, and emotions which belong to the one word *"Nevertheless,"* as it is found in the Scriptures. Let him seek till he finds *the appropriate tone-color of* voice which shall match each in its place; until he comes to *that most fiery trial* of expression environing the word as he finds it in Gethsemane, and on the lips of the *tempted yet obedient Son,* 'Nevertheless, not as I will, but as Thou wilt.' Let him do *this,* and he shall learn the possibilities, the demands, of *sacred elocution.*

"Or let him read the parable of the talents, and the account of *the servant who digged* in the earth, and hid his Lord's money. 'I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strewed; * * * Thou wicked and slothful servant, thou knewest that I reap where I sowed not * * * ' Let him read it *as a statement,*—as he will, if he has not *the true feeling* which belongs here, and which tells out its presence *in the correct interpretation,*—and he will blunder. Let him read it with the *rising inflection* and as an exclamatory question, *containing surprise and reproof* as well, and he will utter the very spirit of the scene. 'Thou knewest?'

"The Master himself, on the morning of the resurrection, talks with Mary, word after word, and she hears *only the voice of the gardener.* But when he says *'Mary?'* he in one word reveals himself to her. It was *the way he said it* that made Mary recognize the Master. Let the clergyman who will be as his Master *learn the scope and methods* of such sacred elocution as will lead Magdalens to recognize the ever-living Lord. In all *godly sincerity and gravity,* with the utmost simplicity and naturalness, let him join to the matter of his reading, and to a thorough knowledge of the ideas to be conveyed, the elocution *appropriate to each sentiment;* and, like Ezra's Levites, he will 'cause the people to understand the law, he will read distinctly, and give the sense.'

"We heard an eminent clergyman, in reading the Scripture lesson on a Christmas morning, say, 'And they came with haste, and found Mary and Joseph and the babe, lying in a manger' (Luke ii. 16). The misplacement of a comma after 'babe,' and the displacement of commas after 'Mary' and 'Joseph' *laid the entire family* in the infant's cradle. Sometimes it is not the clergyman's fault, but the fault of the text. At Mark iv. 27 the A. V. reads, 'And should sleep and rise, night and day.' The R. V. omits the comma. These different texts *must be differently read.* At Luke xxiii. 32 the King James' Bible *printed* in 1611 has 'two other malefactors,' the A. V. of our day has 'two other, malefactors,' and the R. V. has 'two others, malefactors.' Surely these different texts *must be differently read.* At Luke xxiv. 25 is a genuine *pons.* How shall one read 'O fools, and slow of heart to believe all that the prophets have spoken?' Let him emphasize either word and he is snared. Let him put a comma anywhere, and he is equally snared. At Eph. iv. 13, 'Till we all come in the unity of the faith, and of the knowledge of the Son of God,' we confront the question, *How far shall the clergyman be bound by the punctuation of the text?* On general principles it would be replied, 'Wholly.' But, when *bad grammar and false doctrine* are alike buttressed by a comma like the one after 'faith,' does not fidelity to the text put in an unanswerable claim to *first* consideration? In the Creed occurs another of these mischief-making commas, 'the Holy Catholic Church, the Communion of Saints.' What Protestant is there who *should not instantly cast out* of his reading the comma after church? Is not 'the Communion of Saints' *a phrase eexegetical?* Is not the *holy catholic church* the communion of saints?

"The clergyman *must* interpret in his reading. Whatever his style of reading, his reading *is* interpretation. The question with him is not, 'Shall I interpret?' for that is settled; but, *'How shall I interpret* in my manner of reading?' If he reads at John xx. 2, 'to Simon Peter, and that other disciple whom Jesus loved,' he will interpret the last phrase as belonging *exclusively* to John. If in his reading he puts the comma after 'disciple,' and omits it after 'Peter,' he will interpret it as belonging to *both Peter and John.* If he doesn't know where the comma belongs, *it is his duty to find out.* At Luke xxii. 31, 32, he reads, 'Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat; but I have prayed for thee, that thy faith fail not.' If in reading he *omits* the comma after 'thee,' he interprets the special object of Christ's prayer to be that Peter's *faith may not fail.* If he inserts it, he may intend to interpret the sentence as showing *the general nature* of Christ's prayer for Peter. If he doesn't know which

interpretation to give, *it is his duty to find out.*

"If in this same passage he should emphasize the first 'you,' as though Christ's warning as well as his address is to Peter individually, he will make *an unpardonable blunder,* for he will utterly destroy the meaning and force of the passage. The Greek is plural; and the reference is *to all the disciples,* including Peter. If the clergyman who reads doesn't know *the fact,* how can he rightly read a statement of the fact? *It is his duty to find out the fact.*"

Reaching for Men

A Sunday afternoon service for men is conducted by Dr. Charles Edward Locke, pastor of Hanson Place M. E. Church, Brooklyn, N. Y. It is held at four o'clock and is well attended. He sends out a neatly printed invitation, folded. On the front are catch lines "Are you a man?" "This is for you." On the back is a picture of the church with the lines "A Church for Men" and "Everybody's Church. You Come." The invitation within runs clear across the two pages. The striking thing about it is in the form of a personal note written in the first person. It is herewith reproduced:

Men—I am a man and I want to talk to MEN. I invite you to come to the **Hanson Place Methodist Church,**

corner St. Felix Street, near Flatbush Avenue, on the

SUNDAY AFTERNOONS IN JANUARY,

At 4 o'clock.

The music will be led by a Male Chorus. **Miss Electa Gifford** will be the Soloist. My subjects will be:—

January 13, "What a Man Owes to His Mother."

January 20, "Give the Man a Chance!"

January 27, "The Mistakes of the Devil."

These meetings are *for men only.* Place: Hanson Place Church. Come without fail and bring a man with you.

Every night Revival Meetings are being held for everybody, to which you are also most earnestly invited.

Your friend,

CHARLES EDWARD LOCKE,
Pastor Hanson Place Methodist Church.

Residence, 29a South Portland Avenue.

Up From Social Slavery

Last spring we had occasion to mention a series of sermons on social questions by Rev. Charles L. Leonard, D. D., pastor of the First M. E. Church, Pittsfield, Mass. During November and December he preached another series entitled "Up From Social Slavery," which were well received. The pastoral letter, which is a model, together with the full list, is herewith given:

PASTOR'S STUDY.

Pittsfield, November 15, 1906.

About a year ago I preached a series of sermons on "Jesus and the Social Question," inviting men to listen, and, in an after-meeting in the chapel, to answer or criticise the views of the preacher. A great many men accepted the invitation and took part in the discussions. I shall remember with gratitude the kindness and consideration shown me in the discussions by those holding conflicting views. I would acknowledge also the helpful material sent me by friends of the movement.

The many words of commendation received at the time, and the requests which have since been made, embolden me to attempt a second series of social messages. As before, the addresses will not exceed a half-hour, after which opportunity will be given those desiring it to express their views on the topics treated.

A new feature of this year's after-meetings will be the introduction of one or two vocal selections, and occasionally some stereopticon views. You are cordially invited.

Yours sincerely,
CHAS. L. LEONARD.

UP FROM SOCIAL SLAVERY.

November 18—Industrial Oppression
"Let us deal wisely with them, lest they multiply * * * * and fight against us." Ex. 1: 10.

November 25—A Religious Handicap
"Let my people go, that they may serve me." Ex. 9: 1.

December 2—The Making of a Labor Leader
"Now, therefore, behold the cry of the Children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt." Ex. 3: 9, 10.

December 9—Up From Social Slavery
"Speak unto the Children of Israel that they go forward." Ex. 14: 15.

December 16—The Divine Law of Distribution
"They gathered every man according to his eating." Ex. 16: 18.

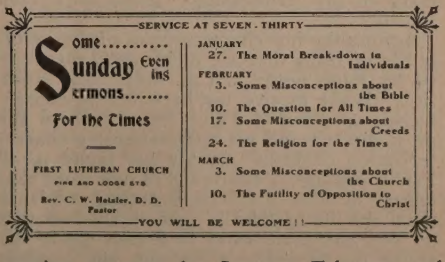
December 23—Musical Service—"The Ancient of Days"
"I will sing unto the Lord, for he hath triumphed gloriously." Ex. 15: 1.

December 30—The Gold God
"These be thy gods, O Israel." Ex. 32: 8.

January 6—The Better Social Order
"It is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us." Num. 14: 7, 8.

A Catchy Card

A neat announcement is used by Dr. C. W. Heisler, pastor of the First Lutheran Church, Albany, N. Y., in telling about his Sunday


SERVICE AT SEVEN-THIRTY
Some Sunday Evening Sermons
For the Times
FIRST LUTHERAN CHURCH
PINE AND LODGE STS.
Rev. C. W. Heisler, D. D. Pastor
JANUARY
27. The Moral Break-down in Individuals
FEBRUARY
3. Some Misconceptions about the Bible
10. The Question for All Times
17. Some Misconceptions about Creeds
24. The Religion for the Times
MARCH
3. Some Misconceptions about the Church
10. The Futility of Opposition to Christ
YOU WILL BE WELCOME!!

evening sermons for January, February and March. It is on stiff paper and quite catchy. We herewith reproduce it for its suggestiveness and the sermon subjects.

Prayer Meeting Topics

From Studies in the Teaching of Jesus and His Apostles.—E. I. Bosworth.

I.

THE PERSONAL CHARACTERISTICS OF JESUS

Devotion to the person of Jesus was a fundamental characteristic of the apostles. Jesus possessed certain qualities that made his personality attractive. Power and high position may produce awe, but they do not produce affection. Affection finds its ground in attractive personal qualities. When Zaccheus thought of the glorified Christ in the heavens, he was able to think of him as possessing the gracious qualities that became evident when he lodged for a night in the unpopular Jericho home.

The question, then, is, What personal qualities of Jesus do the apostles represent themselves to have found most impressive? What reply would they have given to one who asked them, What kind of person was your rabbi? The earliest apostolic allusions to the life of Jesus are found in the addresses of Peter recorded in the Acts. Read Acts 10:38 and Acts 2:22, and note what it was that impressed Peter most deeply. Also 2 Peter 1:16-18 (cf. Mark 9:2-8).

What further personal qualities of Jesus are seen from 1 Peter 2:22, 23 to have impressed Peter?

It is possible that Paul may have seen Jesus in the streets of Jerusalem, but there is no positive proof of it. Yet Paul felt for Jesus a depth of personal affection such as could be produced only by the recognition of certain attractive qualities in the object of affection. Read Phil. 3:7-10. The query is, What had Paul seen in the life and character of Jesus that produced such affection?

His momentous interview with Jesus near Damascus occurred after the death of Jesus. However, all that Paul heard from others about the life of Jesus, he must have interpreted in the light of this Damascus experience. Several characteristics of Jesus were manifested in this interview,—a power to call to account, great patience, a large capacity for forgiveness with no trace of resentment, and strong love for men. See Paul's account in Acts 26:9-18, and the summary of his impressions given in 1 Tim. 1:12-16.

Among the few characteristics of the earthly life of Jesus that are incidentally mentioned by Paul, note: 2 Cor. 5:21; 10:1; Rom. 15:3. What motive lay back of the characteristic specified in 2 Cor. 8:9 Perhaps the most distinct and yet comprehensive characterization of Jesus' earthly life found in all Paul's writings is expressed in one word that occurs in Phil. 2:7. Its profound influence upon the life of Paul is seen in the fact that he uses the same word in 2 Cor. 4:5 to describe his own life. Perhaps the incident afterward described in John's Gospel, 13:1-11, was known to Paul, as well as the statement now found in Mark 10:45.

No other of the apostles came so near to the personal life of Jesus as did the one "whom Jesus loved." See John 13:23; 21:20. No other apostle gives evidence of looking back upon the period of earthly discipleship with such keen appreciation of what it meant to him. Read once more 1 John 1:1-4, remembering that it was probably written when the author was an aged man. One would like to inquire of John regarding the impression made by daily association with Jesus.

Fortunately there is one brief statement in his writings that sums up his impression. Two striking characteristics stood out as he looked back across the years at the figure of Jesus. John 1:14-17.

"Grace" means a fascinating, gladdening kindness, particularly kindness manifested to an inferior, or to one that cannot claim it as his right. As you remember the Gospel narrative, what actions of Jesus in his intercourse with others, would you cite as illustrations of his extraordinary kindness? See in John 13:1-5, especially v. 3, one incident that profoundly impressed John. John says that Jesus was "full" of grace. It overflowed steadily and the apostles experienced instance after instance of it (John 1:16).

The other personal characteristic, "truth," seems to mean "honesty," "genuineness." He was full not only of "kindness," but of "honesty." He could not reconcile himself to any insincerity. Especially in religious life all sham was repulsive to him and called out his most searching criticisms. Matt. 23:23-28; Luke 12:1; John 2:24, 25; 6:64.

It is this combination of fascinating kindness and unswerving candor in infinite perfection that makes Jesus a "Saviour." We live day by day under the purifying influence of an infinite personality whose kindness and honesty are to be communicated increasingly to us whom he has called his "friends."

II.

THE SIGNIFICANCE OF THE LIFE OF JESUS

Recall the characteristics that were suggested in the study of last week's topics.

Now endeavor to answer the question, Of what significance was the life of Jesus to the world, in the apostolic thought? Read first the Johannine view, the most comprehensive and fundamental, John 1:18. Note also 1:14. Consider the significance of the title "Word." What is the relation of the audible or legible "word" to the invisible thought? Read again 1 John 1:1-4, and then note the significant word "message" in the next verse. Read also Heb. 1:1, 2.

The most significant fact in the history of the human race is the fact that it has been spoken to by God. God has shown himself to be persistently bent upon saying something to men, first through prophets and then, with increasing distinctness, through a "Son." When God shows himself so determined to say something to men, it must be something of importance to which it is worth while for all men to listen. Give the best answer you can out of your own personal experience to the question, What is the gist of

the "message" that God has "spoken" to the world through the life of Jesus?

Read Heb. 2:10-18 with a view to answering this question: In what particulars does the author represent the earthly life of Jesus to have been of advantage to men? One realizes the difficulty of treating the life and death of Jesus separately, but endeavor to see what the passage says about the life of Jesus, leaving its statements about the significance of his death for later study. It seems to be assumed that to do another real good you must come near to him, and establish first of all a relationship with him. How is the earthly life of Jesus represented as affording men a sense of his "brotherliness?" Read also 4:14; 5:9, looking for light here too upon the significance of the life of Jesus.

There is one sort of reference to the life of Jesus that does not occur as frequently as might be expected. It finds general statement in such passages as 1 Cor. 11:1. What use is made of the life of Jesus in 1 Pet. 2:18-23 and 4:1 and Rom. 15:3? What is the particular in which imitation is urged here? What is the particular in which imitation is urged in Phil. 2:5ff.?

It was not simply this or that personal characteristic that produced the apostolic devotion. It was their combination in perfection and proportion that led to the worship of his personality as that of God. They could say of him, "We beheld his glory, glory as of the only begotten from the Father." John 1:14.

Read again 1 Pet. 2:21, 23. "When he suffered, threatened not; but committed himself to him that judgeth righteously." It was his sense of the Father as a real presence to whom he might then and there "commit himself" that enabled him to maintain perfect poise of heart, as well as of manner, before the angry and prejudiced judges all through the night of his trial. Perhaps Peter was thinking of the sad contrast presented by his own conduct through the lack of this sense when he was threatened and reviled on that same night!

III.

THE SIGNIFICANCE OF THE DEATH OF JESUS

"He, like no other one that ever lived on earth, has borne the sins of the world. But Christ's sin-bearing was not a separate thing, having its significance wholly within itself. It was not a service of his own offered to God who had no share in it. Here, as everywhere, God was the original and Christ the Word. Christ's sin-bearing was the expression of God's. As God's hatred of sin and God's Saviour-heart found expression in Christ, so in Christ did the fact of his eternal sin-bearing find announcement and illustration. The sufferings of Christ were the true representative symbol and proclamation of what goes on perpetually in God. From them God wishes the world to learn that sin is put away only through the redemptive suffering of holy love, which he himself is gladly bearing, and which Christ, his representative and expression, endured before the eyes of men."—*Clarke, An Outline of Christian Theology.*

The nearest approach to an explanation of the significance of the death of Jesus that is found anywhere in the Pauline letters appears in Rom. 3:21-26. Read the paragraph, adopting the marginal reading "righteous," instead of "just," and "account righteous," instead of "justify." Paul is stating his great doctrine of so-called "justification by faith," namely, that whoever "believes in" Jesus, that is, accepts him as the unquestioned Lord and Saviour of his life, is accounted by God "righteous," that is, rightly related to God and men. His submission of himself to Jesus necessarily involves his purposing to love God supremely and his neighbor as himself. This "accounting the believer righteous" involves the forgiveness of his past sins, and such association of him with the Holy Spirit as tends to keep him from habitual sin in the future.

The following questions may help. What do the Scripture writers conceive to have been Jesus' motive in submitting to death? What motive led God to allow his Christ to die? Of what advantage is it to men that Christ died? How is it of advantage to men that Christ died?

"We need, in this day of deepening insight, increasing labor, and heavier-pressing burden of the soul,—now, more than ever, we need to know a God who is not only above us, but also with us and for us. A God who is willing to suffer with his suffering children; a God who himself freely pays the greatest price that ever can be paid for the vindication of the holy law of life and the redemption of mankind from evil; a God whose sacrifice is *the* Atonement, taking away the sin of the world, covering alike the transgressions of the ignorant and the degraded and the deeper offences of the enlightened and the privileged, and giving to all who repent a sure pledge of divine forgiveness and help —to believe in such a God is peace and courage and a new hope for the world. Where shall the men of today find this Immanuel, this present, sympathizing, suffering, redeeming love?

"On the cross of Calvary this God is revealed, crowned with thorns and enduring death for our sake."—*Henry Van Dyke, The Gospel for a World of Sin.*

It has become evident that in the apostolic thought, as in the teaching of Jesus, the death of Jesus stands in some vital connection with the saving of men from wrong to right character. The apostolic writers do not hesitate to say, "He died for us." Certain statements seem distinctly to imply that God's infinitely gracious treatment of men is in view of the death of Jesus, though all the apostolic writers take care to emphasize the fact that God's love for men was the sending power behind the loving life and death of Jesus. They all proclaim the *fact* that the death of Jesus serves to bring God and men together. None of them, it seems, attempts to give a philosophical *explanation* of the fact. Perhaps this was one of the things that Paul

had in mind when he said, "Now I know in part." 1 Cor. 13:12.

The church has inherited this problem from the apostles as a subject for reverent contemplation. The results of such contemplation appear in various "theories of the atonement," all of which doubtless have contributed something to the ultimate solution, no one of which has proven finally and wholly adequate. This is what we should expect, for it has become increasingly clear in the history of Christian thinking that the suffering death of Jesus is in no sense a spectacular or superficial phenomenon, but that it is a real revelation of the very heart of God. To understand fully the significance of the suffering of Jesus, therefore, is to understand the inmost heart of God. Human thought has not reached the point where it is equal to this. Doubtless in the ages to come men will see with clearer and more sympathetic vision into the heart of God; but perhaps there will always remain mysterious depths in the heart of God, to a further penetration of which the contemplation of the suffering death of Jesus will still be essential. The cross of Christ, even in eternity, may not be an object of merely historic interest, but an eternal source of the better understanding of God.

IV.

JESUS AS LORD OF ALL

The general Lordship of Jesus seems to have been at once recognized as involved in his exaltation as Messiah to God's right hand. Examine Acts 2:36; 3:22, 23; 5:31; 10:36. The actual recognition of his Lordship as a personal matter constituted the "belief" in him that was urged from the first as the beginning of the Christian life. This becomes most strikingly evident in two passages from Paul, Rom. 10:9 (R. V.) and 1 Cor. 12:3. "Jesus Anathema" and "Jesus Lord," were probably the regular formulas for renouncing and confessing the Christian faith. It was the personal acceptance of Jesus as "Lord," that is, as the one whose right it is absolutely to control every life for its good, which constituted one a Christian. This emphasis of the Lordship of Jesus appears, not only in the discourses of Peter reported in Acts, but also in 1 Peter 3:15; 4:11. He is said to be Lord not only of men, but of whom besides? 1 Peter 3:22.

In Paul, Jesus appears also as Lord of all. Examine Rom. 9:5; 10:12, and especially Eph. 1:9, 10, 20-23, where different classes of angels, who seem to be mentioned by the titles currently applied to them by some in the Asian churches, are said to be in subjection to Jesus Christ. Some seem to have been inclined to classify Jesus Christ among these angels, a classification against which Paul vigorously protests in the letters to the Colossians and Ephesians. See Col. 2:8-10, 18, 19. Read also Phil. 2:9-11.

In Hebrews there is this same insistence that he is Lord even of the angels. Read 1:4-8, 13, 14; also note one clause in 1:2. In John the representation of Jesus' Lordship is found, among other places, in Rev. 1:5; 5:8, 11-13.

The form of address appropriate to the "Lord of all" is prayer, and this the apostles offered to Jesus. They had been accustomed to look to him in emergencies during his earthly association with them, and their earliest prayers must have been a natural continuance of this practice, although his exaltation to God's right hand would naturally produce a new sense of the possibilities of prayer, and of the reverence with which he ought to be approached. For instances of such prayerful intercourse with the resurrected Christ see Acts 7:59; 1 Cor. 1:2; 2 Cor. 12:8, 9.

The Greek word translated "Lord," like the German "Herr," is applicable as a term of respect to both men and God. The word is used of Jesus in the New Testament just as it is applied to Jehovah in the Old Testament, and just as the New Testament writers themselves apply it to Jehovah. Compare Acts 9:1, 15, 17 with 2:39, 47.

55.7.60 496

J. M. Buckley on Tobacco

Is the use of tobacco injurious? And ought ministers of the Gospel to use it?

A.—The use of tobacco—in the greatest moderation—may not do much harm; to some constitutions it may do no harm. But few use it or can use it in great moderation. The hold that it gets upon a person, the difficulty of shaking it off, is a demonstration that it has great power over the nerves. In excess it is a swift, or slow poison. One can give up meat and keep well on vegetables, or give up vegetables and live on meat or both meat and vegetables and live on eggs and milk. But the average tobacco-user must have it. He can't substitute even rum for it, nor can the rum drinker substitute tobacco for alcohol. To feeble persons smoking is injurious, and chewing tobacco is pernicious to digestion. Cigarettes and cigars used by boys injure them much, and fasten the habit on them for life. More persons reform from the drinking habit than do from the tobacco-using habit.

Ministers should not use tobacco, because their example has great influence. Many parents are trying to bring their children up free from the tobacco habit, and when their pastors smoke or chew tobacco the children —if bright—will use the example of the minister against the instructions and pleadings of the mother or father. Ministers are obliged to visit all classes and conditions and that in the sick room; and to have their clothing and breath saturated with the odor of tobacco smoke renders them disagreeable. Ministers are constantly appealing to the people—poor as well as rich—to economize so as to give to missions and other good causes. To be known as tobacco-users is to be known as wasting what they might give to the causes they advocate, and doing it continually. It is a mother that sends us this question for the column. She deserves a candid answer and she has received it.—*The Christian Advocate.*